

THE HINDOO PATRIOT

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THE WEEK.

MONDAY, 26TH SEPTEMBER.

THE NEW Newspaper (Law of Libel) Bill for the United Kingdom has received the Royal assent. It affords protection to newspaper proprietors in several respects. First, any report of the proceedings of a public meeting will be privileged if such meeting was lawfully convened for a lawful purpose and open to the public, if such report was fair and accurate and without malice, and if the matter complained of was for the public benefit. Secondly, no criminal prosecution can be commenced without the fiat of the Director of Public Prosecutions in England, or of the Attorney General for Ireland in Ireland. Thirdly, a court of summary jurisdiction is to hear any evidence as to the publication being for the public benefit, or evidence such as might be adduced on the trial; and the court, if of opinion that there is a strong or probable presumption that the jury would acquit the person charged, may dismiss the case. Fourthly, the court of summary jurisdiction, should it deem the libel trivial, may deal with the case summarily by fine, not exceeding £50. Fifthly, the Board of Trade may allow the registration of one or more responsible representative proprietors instead of all proprietors.

RUSSIA has put in a claim for a share in the management of the Suez Canal, on the ground that nearly all the communications with her possessions on the shores of the Pacific are now carried on via the Canal. This is a ticklish question.

SIR JAMES FERGUSSON at the Poona Art Exhibition thus alluded to the death of President Garfield:

The loss of the head of a State by murder is a national misfortune, because it strikes at the very foundations of law and order. There are those who speak lightly of such an event but very often when the head of a State is struck down, not only the guardians of human life are disturbed in the most conspicuous manner, but the very foundations of law and order are shaken by the insult that is offered to the fabric. We have seen instances of such before, and if the wicked murder of poor President Garfield shall have enforced the lesson which neither that of the late Emperor Alexander nor the marvellous escape of the Emperor William, nor those of our own beloved Queen had taught, perhaps he will not have died in vain.

India shares the universal grief.

WITHIN the last year and a quarter \$19,000,000 has been given by private individuals in America to the cause of education. What a noble example!

THE JEWS are making efforts for establishing a colony in the district of Gilead and Moab, and have secured a grant from the Sultan of 1,500,000 acres of land for the purpose, for which they are to pay a large amount of money. The colony is to be tributary to the Porte.

THE REPORT of Mr. Fawcett as Post Master General is said to be very interesting. It shows that the number of letters delivered in the United Kingdom during the year was 1,176,423,600; post-cards 122,884,000; packets and circulars, 248,881,600; newspapers, 133,796,600. Each showed a marked increase. Over 5,309,000 letters were returned to the Dead Letter Office, nearly half a million of which could not even be returned to the senders. One of the letters contained a bank note for £100, and to the seal of another was a sovereign which the sender had forgotten to remove. We also learn from the report that the habit of transmitting by post animal and perishable matter, such as fish, sausages, birds to be stuffed, clotted cream, fruit, yeast salads, jellies, live kittens, and dead rats still prevails.

TUESDAY, 27TH SEPTEMBER.

A CORRESPONDENT writes to us as follows:

Your correspondent who attempted to comment in your article on District Administrations requires correction in more than one point. The Government Resolution on the general administration of each Division is not published now in the *Calcutta Gazette*. The practice has been discontinued under the Government of Sir Ashley Eden, and the public have no more opportunity left than to get an imperfect glimpse of the contents of the reports through the remarks of Editors of newspapers to whom however copies of the Resolutions are now supplied. Would it not be a good thing if the practice of publishing the Resolutions themselves be revived? It is quite true as your correspondent says that the Sub-Divisional Officers are the most hard-worked public

servants in the Districts. Indeed, it is amusing to see how some District Magistrates with a host of Deputies and assistants under them, sit indifferent and as if in sheer mockery of the hard fate of the hard-worked Sub-Divisional Officers, pass pointed remarks and point out oversights which must continue to occur until their work is redistributed and the remedy for which lies with the District Officers themselves. The deputation of one of the Deputies from the Sub-Division as occasion may arise, is the best remedy. But District Magistrates not only keep the largest number of assistants at their own elbows, but even appropriate the services of the Sub-Deputies and the Canongoes who are primarily meant to assist the Sub-Divisional Officers all this requires to be corrected. What is wanted is that Sub-Divisions should be classified as Districts according to their importance i.e. according to the nature and amount of work to be done in each and the number of officers in them should be regulated accordingly. But the best way of doing this, is not, as your correspondent suggests, to take away the Registration work from the hands of Sub-Divisional Officers. The work after all is not so remunerative as your correspondent supposed and the savings that would be made would be altogether insufficient for the salaries of Sub-Divisional Officers whom he would like to be appointed to Sub-Divisions. The commission drawn by Sub-Divisional Officers owing to the partition of each District into a number of rural circles seldom rise above Rs. 50 per mensem, while in many cases it averages between Rs. 20 to 25. How could this amount suffice? It is equally a mistake to think that much will be saved if Sub-Divisional Officers are required to stop in the mofussil for a length of time without being required to visit Head-Quarters occasionally. The fact is that most Sub-Divisional Officers if not all prefer drawing their daily allowance instead of mileage, no separate charge is thus made nor is allowable for each separate journey from Head-Quarters to camp. An uninterrupted stay in the mofussil would rather go to swell the amount of daily allowance than result in saving to Government.

I do not see what has the question of free-quarters to Sub-Divisional Officers and no quarters to Munsiffs to do with the difficulty of making tours by the executive. The cloven foot is apparent here. It would be more generous to advocate the supply of free-quarters to Munsiffs whose lot may be cast in the far off mofussil or in some unhealthy and out-lying frontier, but why envy the Sub-Divisional Officer and wish to deprive him of his privileges which have been given to him for reason, and very good reasons, but which this is not the place to enlarge upon.

IN OPENING the Art Exhibition at Simla Lord Ripon made an excellent speech, from which we make the following extract:

I am anxious just to remark that a Society, the object of which is to bring together a collection of native industrial art from year to year, has not only an important use in developing good taste in the cultivation of that art: that is, among the workmen who produce the works that are exhibited here, and on similar occasions, but also that it has a very useful work to do in developing the state of purchasers of works of art of that description. It is, of course, absolutely necessary in regard to industrial art, if you wish that art to be good, and really artistic, and based upon sound principles, that you should not only have good inclinations and good tastes in the workmen, or in the persons who construct the works of art, but that they should be encouraged by good taste on the part of the public. Persons who live by their art, as workmen engaged in any branch of industry necessarily do, cannot afford to give away things of good workmanship to the public, unless they find an intelligent and educated public ready to buy them; and I, therefore, regard it as a very important function of an Industrial Exhibition of this description to cultivate the taste of the public for the things produced.

With regard to native artists His Lordship said:

I was very glad to observe that the prize for native artists has again gone to Festonjee Bomanjee—not that I desire any one artist to monopolise any prize from year to year, but having been much struck with Mr. Bomanjee's attempt last year, and having been fortunate enough to possess myself of this picture, I am glad to see that he still occupies himself in the same way.

I would also draw attention to the four drawings by a student of one of our schools—I think the Calcutta School of Arts, which struck me as being a very interesting proof of the progress art is making among the natives of the country, and of which also, I am glad to say, I have become the happy possessor."

The compliment is well deserved.

THE BOMBAY papers report the death, at Surat, of Syud Hossein Edroos, C.S.I., one of the recognised leaders of the Mahomedan community in Guzerat. He was only 57 years of age, and received his decoration for his services during the mutiny. The ancestors of the late Syud originally came from Mecca, and settled in Guzerat, in the Hijri year 958.

THE FRENCH in Algeria are said to be committing acts, which cannot but exasperate the native population. A Colonel Negrier, the other day, destroyed the tomb of a saint, who enjoyed a very considerable reputation in the Sahara. The Colonel is said to have denied that he had an intention of insulting the Mahomedan religion; he states that he had the bones of the saint and all the precious objects in the

tomb conveyed on a richly caparisoned camel to Geryville. But this does not alter the character of the desecration.

IT IS STATED that there are in the United Kingdom 3,680 miles of street and road tramways open. The number of horses employed is 12,392, of locomotive engines 17, and of cars 1,619.

NATAL is likely to rival India in the cultivation of tea. The plant has been introduced into that colony and is said to thrive better than it does in this country, while the cost of cultivation is much less. The flavour of the manufactured leaf is superior to China tea, and does not possess the pungency that is peculiar to most Indian teas. Bad news for India.

WEDNESDAY, 28TH SEPTEMBER.

AT AN OPEN AIR meeting in Glasgow, convened to discuss the Irish Land Act, Miss Parnell begged all present to promise each to "work as ten men" to deprive of power "that wretched, hypocritical, bloodthirsty miscreant, William Gladstone." What next and next?

IN ADDRESSING a meeting at Omagh in connection with the Tyrone election, Mr. Parnell declared that the motto of the present Irish Parliamentary Party is "Independent opposition to every Government which refuses to concede the national rights of Ireland." They would go on harassing the Government on the floor of the House of Commons until it was found that it was more troublesome and more expensive to keep Ireland than to let her go. Does Mr. Parnell want a revolution in Ireland?

A DEMONSTRATION in connection with the National Land League was recently held in Newcastle. The principal speaker was Mr. Joseph Cowen, who condemned the coercion policy of the Government, and dwelt at length on the evil effects produced by the harsh treatment of the Fenian prisoners. "The little bread," he said, "that we thus threw upon the waters had come back to us in barrels of dynamite and of boxes of infernal machines." Resolutions demanding the release of the imprisoned "suspects" and approving the principles of the Land League were unanimously passed. So the Irish Land Act has not quieted Ireland.

HERE is an example of the manner in which public meetings are being conducted in Ireland:

An extraordinary occurrence took place at a public meeting at Derry, at which Mr. Parnell was present. Captain Claudius Beresford, aide-de camp to the Duke of Abercorn when Lord-Lieutenant of Ireland, spoke of the Land Leaguers as agitators when a young man from amongst the audience suddenly sprang upon the platform, seized Captain Beresford by the throat, and, amid the shouts of the people and the most intense excitement, attempted to drag him off the platform by main force. Captain Beresford resisted, and struck his assailant heavy blows with a stick which he carried, but others of the audience rushing forward and joining in the attack, Captain Beresford, although he struck right and left with his stick, was at length overcome, dragged to the ground, and surrounded by a rough and angry crowd, who seemed inclined to show him little mercy. At this juncture, Mr. W. Roddy, of Derry, interfered, and endeavoured to persuade the people to release Captain Beresford. The police had by this time gained an entrance into the hall, and, under their protection, Captain Beresford made his departure amid the groans and booing of the people.

THE SELECT COMMITTEE of the House of Lords appointed to inquire into the state of the law relative to the protection of young girls from artifices to induce them to lead a corrupt life, and into the means of amending the same, has reported the evidence taken before their lordships, and recommended the re-appointment of the Committee next Session.

A PARLIAMENTARY return has been issued of the number of officers and men killed and wounded in the Afghan war and in the South African wars from 1875 to 1880 inclusive, and of the cost of those wars. In the Afghan war, the total number killed and died of wounds was 99 officers and 1,524 men; wounded, 111 officers and 1,252 men. Of these the losses among the British troops were:—Killed, 67 officers and 461 men; wounded 76 officers and 403 men. In the South African wars 1875-1880, the casualties were:—Killed, 12 officers and 467 men; wounded, 15 officers and 243 men. In the Zulu war, 58 officers and 1,328 men were killed, and 29 officers and 272 men wounded.

In the war with Secoceni 3 officers and 9 men were killed, and 7 officers and 249 men wounded. The total for the whole of the wars was:—Killed: Officers, 172; men, 3208. Wounded, Officers, 162; men, 2,016.

THURSDAY, 29TH SEPTEMBER.

RELIGIOUS FEUD is not confined to Hindus and Mahomedans. Here is a case, which occurred between certain Roman Catholics and Protestants in Madras. We take the above facts from the columns of the *Hindu*. In February last, six Protestant Native Christians were charged before the Second Class Magistrate of Nangunery, with having, with several others of their party, committed the offences of rioting, wrongful restraint, and offering indignity to a human corpse with intent to insult, in connection with a Roman Catholic funeral procession. The Second Class Magistrate convicted the prisoners on the last offence and sentenced them to various terms of imprisonment. The defendants appealed to the Head Assistant Magistrate of Tinnevely, Mr. Herbert, who reduced the sentences to a fine of Rs. 2 each. But there is an interlude, which ought to be noticed. Before the case was disposed of the Head Assistant Magistrate received the following letter from the Bishop of Madras:

Edeyengoody, 11th April 1881.—MY DEAR SIR,—I trust that the request I am about to make involves no breach of official propriety. It is that as the Good Friday and Easter holidays are approaching, you will be so kind as to accept bail for the imprisoned defendants in the Kudankulam case, that they may return to their village pending the hearing of the appeal, which has been preferred to you in their behalf by their Counsel Mr. Shrinivassa. As I have instructed him to state that, I am persuaded of the innocence of my people and as the principal defendants are in my employ, I am prepared to deposit any amount of security for their re-appearance.

I am, yours sincerely,
K. CALDWELL, Bishop

Against this gross irregularity the Roman Catholics petitioned the Local Government and the High Court. Both have condemned the Assistant Magistrate but seem to be silent about the Bishop. If he had been some other person, who had interfered with the course of justice in this way, would he have gone scot-free for this gross contempt of court?

WE ARE REQUESTED to mention on the authority of the Meerut correspondent of the *Civil and Military Gazette* who writes to that paper to say that the statement that Pandit Gangaram had apologised to Mr. Fisher is absolutely false. See Mr. Fisher's own deposition before the Joint Magistrate of Meerut on September the 13th.

WE HAVE often said that the natives of this country are alive to the smallest acts of kindness. Here is an example. Our Banda correspondent informs us that Babu Joygopal Banerjee Settlement Deputy Collector being laid up with an attack of typhoid fever, Mr. Latouche, the District Magistrate, the moment he heard of his Deputy's illness, visited him on his sick-bed and did every thing in his power to assuage the sufferings of the poor men.

WE ARE REQUESTED by a correspondent to bring to the notice of the authorities concerned the disgraceful condition of the road leading from Kissengunge (E. B. Ry.) to Kalligunge. It is only 28 miles long and in three years its repairs have not been completed. It is the only outlet from Kotechandpore sugar mart to the Railway station at Kissengunge, and in consequence of the roughness of the road the cartmen have raised the rates of fare. The Mahajuns indignantly complain of the hardship and expense to which they are put and cry—"who will compensate them?" It may easily be imagined how much inconvenience the foot passengers suffer. We drew attention to the condition of the road last year and this year, but it appears that nothing has been done. Is there no responsibility for this road?

A KRISHNAGHUR CORRESPONDENT informs us that the local bar complimented Mr. Whitmore, the Officiating District Judge, who is about to leave the district, on the excellent manner in which he performed his task. Mr. Whitmore thanked the bar for the valuable assistance he received from them. The Krishnaghur bar numbers some of the best lawyers we have in the Mofussil, who are able, independent, and public-spirited. Our correspondent is not satisfied with the deportment of the permanent incumbent.

FRIDAY, 30TH SEPTEMBER.

A CORRESPONDENT wishes to know the courses fixed by the Senate of the Calcutta University for the B. A. and B. Sc. Honors respectively. We give them below:

B. A. Honors.

English.—In addition to the subjects for the Pass B. A., a further course in English and the History of English Language and Literature.

Philosophy.—Mental and Moral Science as for the Pass

B. A. course, together with the History of Modern European Philosophy and either Pure Logic or Natural Theology.

History.—The History of England, India, Greece and Rome Political Economy, and one of the following:—Mill on Representative Government, Arnold's Lectures on Modern History, History of the Jews.

Classical Language.—Comparative Grammar, and in addition to the Pass Course, either a second Course in Classical Language or a second Classical Language.

Mathematics.—The same as for the B. Sc. Honors.

B. Sc. Honors.

English.—In addition to the course for the Pass B. Sc. prose works on exclusively scientific subjects.

Physics. Chemistry and the Doctrines of Scientific Methods.

Physiology.—Botany, Zoology and the Doctrines of Scientific Methods.

Geology.—Mineralogy, Physical Geography and the Doctrines of Scientific Methods.

Mathematics.—In addition to the course for Pass B. Sc., Plane and Analytical Geometry, and the Elements of Differential and Integral Calculus.

WE ARE GLAD to observe that Sir Jamsetjee Jeejeebhoy has been re-appointed to the Bombay Legislative Council.

THE NEW INDIAN COMPANIES' BILL contain an important section. It will enable societies formed for the purpose of promoting commerce, art, science, charity or any other useful object, and of applying its income in promoting that object, but not for the purpose of paying dividends to its members, to become incorporated under the Act.

A TEA PLANTER writes to the *Englishman*:

At present we unfortunate proprietors and shareholders in tea concerns are groaning under the extortion of having to pay eighty shillings per ton for tea to London. It is a well-known fact that fifty shillings per ton pays a good profit on the voyage to London from Calcutta. The steamers from China positively scramble for cargo at £3.10 per ton, and the mileage distance is nearly double that from Calcutta. I, these days of steamers fitted with compound surface condensing engines and all the latest improvements for the economy of fuel, enormous carrying capacity, cheap coal, and crews largely composed of natives, tea freight at 80s. per ton is a crying anomaly, and on the part of a struggling industry demands redress. Are there no shippers spirited enough to head a movement of the kind in your city? I for one am ready to join, and there are many like me, in any arrangement that may bring about the reduction of freights and the removal of the existing monopoly.

The native merchants of Bombay have set an excellent example in this respect.

IN THE Deccan and Southern Mahratta country, the want of rain still causes anxiety. Rain is urgently needed, the official report says, in parts of Nasik, Ahmednagar, and the Southern Mahratta country; the rainfall, hitherto, has also been deficient in Kandeish, Poonah, and Sattara. In some parts of British Burma and Assam there has been too much rain; which has done damage to the crops.

THE CRYSTON OBSERVER reports that Lord Stanley of Alderley is expected in Ceylon shortly to enquire personally into the grievances of the Mahomedan population.

AT THE annual distribution of prizes to the pupils of the Albert School Dr. Coates, who presided on the occasion, delivered an excellent address, from which we make the following extract:

He did not concur in the advice of those who dissuaded young men from accepting Government service. Till other outlets were open, they must have recourse to what was immediately available to them. There could be no question about their fitness. In the Legislative Councils on the Judges' Bench, in Law, medicine, and the Church, and when he alluded to the Church, he might refer to the example of their president, Babu Keshubchunder Sen—they held their own well against any odds. In Municipal Councils, their influence was increasing daily, and their service great and acknowledged. In literature they stood high, the Vernacular Press Act notwithstanding. They learnt languages better than Europeans did.

We do not object to Government service, but our young men should learn independent professions.

SATURDAY, 1ST OCTOBER.

WE DID ourselves the pleasure of visiting Mr. Jellicoe's establishment in Esplanade Row, and seeing the picture of the late Mr. J. B. Roberts drawn by Mr. Palmer alias "Isca" of the *Indian Charivari*. The picture is an exact likeness of our lamented friend. The fire and energy of the Tribune of the people are vividly depicted on his face.

WHAT IS Mr. Bourdillon about? He has issued a circular order the object of which seems to be to enforce school discipline among the Census Office clerks. He has ordered that a quarter of an hour shall be allowed to the clerks for tiffin, and that any clerk wishing to go out must be provided with a pass. Lastly, any clerk smoking out of tiffin hour will be dismissed with forfeiture of pay. Need we say that such iron discipline defeats its own end.

MR. BOURDILLON, though bent upon playing the role of a hard disciplinarian, seems not to know how to maintain discipline. He has given orders that

the Census Office clerks shall not have Durga Puja holidays, that though the office will be closed for five days of the Puja proper, the clerks shall not be allowed their pay for those days. This has naturally exasperated the clerks, who mutinied on Monday last, and Mr. Bourdillon had to restore order by calling in the Police. We do hope that the Bengal Government will call upon Mr. Bourdillon to explain why he has disobeyed the general order of Government and sought to deprive the poor Census clerks of their national holiday. It is no justification to say that the Census work is *ticca*, and that therefore the clerks are not entitled to authorized holidays. Mr. Bourdillon did give them the previous holidays. The way in which Census work is being done, we are afraid, is not calculated to inspire much faith in its character. We will not pass a hasty judgment, but Mr. Bourdillon, we must confess, has not apparently shewn much power of organization or judgment.

THE FOLLOWING are the statistics of Jail mortality in the several provinces of India:

	1878.	1879.	Average.
Bombay	124 per 1000	110 per 1000	107 per 1000
Punjab	109 "	103 "	106 "
C. Provinces	119 "	70 "	94 "
Madras	126 "	56 "	91 "
Bengal	69 "	94 "	81 "
Assam	61 "	98 "	79 "
N.-W. P.	41 "	40 "	40 "

It will be seen that though Bombay has scored the heaviest Bengal is abused the loudest.

A LOCAL POET has sent us the following squib:

THE HARDY WIGHT.

"The hardy wight who braves a nation's curse!"

"Eureka! Eureka!—a way has been found,
"The cheeky Bengalees to crush to the ground,
"Of late they have learnt to be bold, I declare,
"So to kick them and cuff them is nothing but fair!"

"But to get at their leaders is no easy thing,
"They care not for Kaiser, they care not for king,
"So I'll tackle the clerks and on them wreak my fire,
"And issue my fiat in letters of fire."

The fiat was issued,—the clerks shall no more,
Enjoy the dear boon of twelve days as before:—
"At their desks, during Pujahs, we'll make them remain,
"Thus two birds with one stone, for two objects we'll gain."

"The first is, the natives right keenly will feel
"This outrage, and writhe as if bound to the wheel;
"The second, sans cost, more gold we shall get,
"Let the blacks and their chieftains fume, swagger and fret."

Thus spoke the big man with a grunt and a frown,
The trembling keranees with grief were crush'd down,
For adieu to their hope,—of all others most dear,
Of seeing their homes even once in a year.

"Ha! Ha! laugh'd Colossus, all vainly they pray,
"Don't I work too at night as I work hard by day?
"The curses of clerkdom I well can defy,—
"Who so Cruel, so Heartless, so Hardy as I."

BABU NUNDAKRISHNA BOSE is confirmed in his appointment in the Covenanted Civil Service.

WE HAVE to acknowledge with thanks the receipt of the under-mentioned publications and periodicals:

1. Proceedings of the Asiatic Society of Bengal, No. VIII. for August 1881. 2. Dr. R. L. Mitra's Note on a Manuscript of the Bhatiya Kabya (Reprinted from the Proceedings of the Asiatic Society for August 1881). 3. An Essay on Caste read at the Shimoga Literary Union by an earnest Truth-Seeker on the 24th July 1880 (Bangalore). 4. Remarks on the Proposed Bill to declare the rights of Government over the Lake and Dalhousie Park, &c. (Rangoon). 5. Prospectus of the Bhasa Improvement Society, Aligarh. 6. Maloti and Madhava—Printed under the auspices of the Bhasa Improvement Society, Aligarh. 7. Hindi Translation of Addison's Tragedy of Cato. By Babu Titaram, Pleader High Court, N. W. P. (Bhasa Improvement Society). 8. Ramayana in original Sanskrit with a Bengali Translation, Balkand (Published by Babu Protapachandra Roy and distributed gratis). 9. Sassan Milan or a meeting on the Burning Ground, a Poem in Bengali, by Surendrachunder Bose, a first year's student of the General Assembly's Institution. 10. Arya Durshana—a Bengali monthly Vol. VII. No. 1. 11. Bunga Durshana—Ditto No. 86. 12. The *Oriental Miscellany* for October, 1881.

WE HAVE RECEIVED the following telegrams from the Press Commissioner's Office:

Simla September 26.—A letter from Kandahar, dated the 23rd states that after the Amir had moved to Karez-i-Nika Ayub occupied the old city. The Amir then advanced to seize the southern end of the hills above the old city. On his troops coming within range Ayub's gun opened fire, and the Amir then attacked. After some hours fighting two Kabuly Regiments in Ayub's reserved fired on his chazis, Ayub's force then broke and fled. Ayub's loss was 250 killed and the Amir about 50 killed and as many wounded. The Amir's force consisted of about 7,000 Infantry and 8000 Cavalry regular and irregulars and also eighteen guns and Ayub about 5000 regular Infantry 15000 Herati Horse 10000 Dura ni levis and 14 guns. The city is now occupied by the Amir.

The Hindoo Patriot.

MONDAY, OCTOBER 3, 1881.

DURGA PUJA.

FLOWER-AND-LEAF-OFFERINGS TO DURGA.

THE GREAT autumnal festival ends to-day. This afternoon the Navapatrika or the nine twigs, in which Durga was invoked, together with the image of the Goddess, will be deposited in the holy waters of the Hugli as the concluding ceremony of this the greatest festival of the Hindus. The Goddess will be deposited in the waters, and prayed as the Sastras have it, to "gambol in the current and to abide in the abode of the elements until next autumn, when her presence in the sacrificial hall of the devotee will be again invoked." With Durga Puja the Puja-season of the Hindus begins, and it ends with the vernal festival or the vernal worship of Durga, commonly called the Vasanti Puja, which is a repetition of the autumnal Durga puja. Of the five pujas, which intervene the autumnal and the vernal Durga puja, the two most important are Kali puja and Jagad-dhatri puja. Both these, the last specially, are the Tantric variations of Durga puja. The three others are Lakshmi puja, Kartika puja, and Sarasvati puja. Lakshmi, Kartika, and Sarasvati, are idols which in addition to Ganesa and Durga form the quintuple godhead of the great Durga puja. The vernal and the autumnal festivals are both instances of tree worship. Being festivals as their names imply of the seasons, the objects of worship are trees, which are indicative of the season. On both these occasions the Navapatrika or the nine plants are worshipped as emblems of particular Energies or Saktis as they are called.

The adoration of natural objects may be traced to the Pauranic age of Hinduism, which followed the sacrificial age of the Vedas. In the Vedas, butter, ghi, (clarified butter), baked rice, and barley and animal food were objects of oblation, with which the Gods of the firmament and elements were appeased. Fire was the tangible representative of the Gods, and through it all oblations offered to them were carried to them. Fire was the mouth of the Gods. Images and idols other than the Fire were unknown in those days. Offerings of flowers and fruits were considered naturally not fit for service on fire, particularly by the Rishis, who lived in the comparatively barren land of the Caucasus, to whom flesh and clarified butter were obviously more acceptable. For the Sastras say, the Pitris and the Devas accept the same food that is used by their worshippers. Descending on the plains of Hindustan, where flowers and fruits are plentiful, and imbibing the humane feeling of the Buddhists the Rishis gradually discontinued the use of animal food and resorted to the simpler grains and vegetables. The ritual was accordingly modified, and the less tangible worship of the elements gave place to that idols and images, and the more substantial oblations of meat and spirits were substituted by the simple and more sentimental offerings of flowers and fruits. Gradually these latter have attained such importance that no worship is now-a-days considered complete or accomplished in which oblations of fruits or flowers have not a place. The Sastras say, if you have nothing else to offer to the Gods, collect flowers from the forest and water from the river, and offer them to the deity. The poorest of the poor have access to these common articles, and unfortunate is the man, who cannot offer a handful of Vilva leaves and a ladle of Ganga water to Durga on the occasion of the great autumnal festival. Of all offerings made to the Gods and Goddesses of the Hindus, the most acceptable are those made with flowers and the Puranas or the Tantras are full of laudatory passages on this subject. It is a remarkable fact that the Vedas make no mention of flowers as articles of offering to the Gods. The most liturgical portions of the Vedas, the Yajur Brahmanas, are silent on the subject. The only mention of flowers as a requisite of Vedic sacrifice is made in the Taittiriya Ara-

nyaka. In the ceremonies to be observed in the Pitrimedha or rites for the welfare of the manes the flowering top of the *nala* reed (*Arundo Karka*) is directed to be placed in the middle of the tumulus above the relic jar, which is raised over the bones of the dead. But this is a solitary instance; while there are directions various and numerous as to the modes of offering baked rice and barley, cakes, butter and ghi, meats and spirits and as to the manufacture and manipulation of the same, no allusion is made to flowers and fruits. These occur only in the later writings, that is to say, the Puranas and Tantras, and the Mahabharat, one of the earliest of the Puranas particularly eulogises the offering of flowers and fruits. Of equal importance with the flowers and fruits are the sacred grasses, which are six in number, and they are all interchangeable. They are all collectively known as Darbhas. The samidhs or the tender shoots of certain plants used in sacrifices offered on the fire with *ghi* (clarified butter) are eight in number, and they are ordinarily used in making oblations to the nine planets.

The Navapatrikas or the nine plants as mentioned above typify the nine Energies or Saktis, which are said to preside over them. The typifying of Gods and Goddesses with plants or leaves is not unknown to the Vedas. The Palasa leaf (*Butea frondosa*) has been typified with the Gayatri or the presiding deity of the sacred mantra in the Taittiriya Brahman. In the Darsa Yaga or the chapter relating to sacrifices meet on the wane of the moon, this sacred book, while discussing the merits of using the palas branch, says that the Gayatri was at one time transformed into a palas leaf, and palas leaf is Gayatri. In the same chapter darbha or grass is typified with mankind, and the kusa grass is said to have near relationship with the Gods. The several leaves and flowers used in the worship of the gods and goddesses have been typified with the deities with whom they are favourites. In other cases again their medicinal and economic virtues have acquired for them higher rank than what is assigned to ordinary demi-gods. Thus the tulasi (*Ocimum sanctum*) with the Vaishnavas is as sacred and important as Vishnu himself, and the Vilva (*Ægle marmelos*) as Siva and Parvati, the Asvattha (*Ficus religiosa*) as Narayana.

The Mahabharata says, whereas with the flower the mind is gratified and whereas it bestows prosperity, the well-conducted men have given it the name, "pleasant to think," *sumanas*. The saintly man, who offers *sumanas* (flowers) to the gods, having got all his desires fulfilled, attains to high position in heaven. That is, why, O Daityapa! the flower is called *sumanas* for the gratification of the gods; whoever offers flowers to whatever god, with him the deity is pleased and confers benediction. In the Nandi Purana it is said the donor of incense enjoys perfumes, that of flowers riches, for this reason that to obtain bliss flowers should be given to gods and Brahmanas. The Linga Purana says: "Aggrandisement always follows the offering of perfumes and flower garlands." The Yama Sanhita says:—"By offering flowers to gods one becomes prosperous and the giver of incenses attains to higher regions." And Visvamitra Sanhita says: "It is meet for persons anxious to acquire virtue and fulfilment of desires to offer flowers to gods; what sort of godhead is that which is not pleased with flowers?"

The season in which Durga is worshipped is noted for profusion of flowers; in the spring when the Vasanti puja or the Vernal festival is observed almost all the indigenous flowers blossom. In the autumn, however, although the very same kinds do not blossom with the profuseness of spring, still they are available. But in addition to those that appear in spring there are a great many, which blossom with greater profuseness in autumn. Flowers of all kinds are offered to the Goddess in the autumnal festival, but there are some without which the worship of Durga is not considered complete. It is observable that under the generic term flower, according to the Sastras, certain leaves and grasses are included. The following may be considered as necessary flowers for Durga puja.

1. The Lotus (*Nelumbium alba* and *rubra*.)

2. Aparajita (*Clitoria ternata* and var). 3. Arka (*Calotropis gigantea* and var) 4. Drona (*Leucas tenifolia*). 5. Vilva leaves (*Ægle marmelos*). 6. Dhatri (*Mayrobalans emblica*). 7. Durva (*Cynodon dactylon*). 8. Kusa (*Poa cynosuroides*). 9. Syama (*aplimumul colonus*) 10 Tulasi (*Ocimum sanctum*).

The six grasses known by the name of Shad-darbha are interchangeable in Hindu rituals. Some distinction, however, is made between *Durva* and *Kusa*, the first being used by wives, with whom it is considered inauspicious to touch kusa. The six Darbhas are, 1 Durva mentioned above; 2 Syama; 3 Kasa (*Saccharum antiquorum*) 4 Kusa mentioned above; 5 Valva (*Eleusine indica*?), and 6 Maunja (*Saccharum munja*). Besides these six grasses, which are considered as indispensable in all religious ceremonies of the Hindus, there are ordinarily nine twigs or samidhs (or sacrificial tinders) as they are called which are equally important. They are 1 Arka (*Calotropis Gigantea*) 2 Palas (*Butea frondosa*), 3 Khadira (*Acacia Catechu*), 4 Apamarga (*Achyranthes aspera*), 5 Pippala (*Ficus religiosa*), 6 Udumvara (*Ficus glomerata*), 7 Sami (*Acacia Suma*), 8 Durva, and 9 Kusa. These are nine sacrificial tinders used for kindling sacrificial fire at the time of appeasing the nine planets or their presiding deities. Besides, the nine above mentioned ordinarily known Samidhs, there are Samidhs peculiar for certain ceremonies. Thus the leaves of the *Ægle marmelos* are considered samidh or sacrificial tinders fit for the worship of Durga and cognate Energies (Saktis) The flowers of Karavir (*Nerium odoratum*) are considered fit tinders for the worship of Vishnu. It is worthy of remark that the grasses (samidhs) and flowers, fit to be used in worship, should be collected by the worshipper himself from places other than the following, burning or burial grounds, places filled with offals &c.

Of the flowers used in Durga puja the following are the principal:—

1. Asoka (*Jonesia asoka*). This arborescent tree is a native of India. It ranges from Cape to the Khasya mountains. It profusely blossoms in March and April. It is not rare in August and September. This tree is peculiarly noted for its beautifully drooping young leaflets, which have been likened by Hindu poets to the tapering fingers of woman. Its clusters of orange scarlet flowers are charmingly beautiful in contrast to its lilac young leaflets. The flowers are peculiarly fragrant during night. The twig is used to form the Navapatrika. It is considered as its name implies to have properties of making cheerful. Its flower-buds are *drunk* for that is the meaning of the Sanscrit word used, in the month of Chaitra, specially on the 8th day of the bright lunation of that month on the day of the lunar asterism Punarvasu. The presiding energy of this tree is Soka rahita. This tree is easily propagated by seeds; but plants raised by gooty develop themselves into more graceful and spreading trees than those reared from seedlings. The pods of this plant ripen during the rains. The bark of this tree is considered an astringent and is used as one of the five bitter tonics used in the sacred bathing of the goddess Durga. Its twigs are put in the Ghata or sacrificial pot, which is placed before the idols and in which the gods invoked are considered as residing.

2. Aurva champa (*Uvaria odorata*). This fragrant shrub is a native of China and the Khasya hills. It has, however, been so thoroughly acclimatised in the plains that it is difficult to distinguish it from exotic plants. This neat looking shrub bears flowers in June and July and it continues to bear till the cold season sets in. The flowers are yellowish green, and when ripe are more yellow than green. They emit such strong ottolike fragrance that for a radius of several yards the air is perfumed. The *Lerieodendron bilifera* of the Khasya hills is called by the Hillmen by the name of Aurva champa.

3. Kadamva (*Nauclea kadamva* and the *Nauclea cordifolia*). This noble tree is well known among the Hindus as the favorite resort of Krishna. Its orange coloured sweet scented globular corollas with large white club-headed stigmas protruding are pleasant to see, and smell. It flowers in the hot season, and it is not rare

to meet stray flowers during Durga Puja when that festival takes place in early Asvin. This flower, however, is not a favourite with Durga.

4. Muchkunda or Kanakchampa. These names are considered synonyms by some. But by the first name is generally understood the *Pterospermum acerifolium* of Willd. and by the last name the Ramadhon champa of the nurserymen, the *Ochna squarrosa* L. The first is a large tree quite common in all parts of India, is propagated by seeds. Its large white fragrant flowers appear profusely in March, April and May and also in September and October. The flowers retain their fragrance for a long time after they are dried, and for this reason they are used in stuffing pillows with. They are acceptable to all gods and goddesses. The *Ochna squarrosa* is a shrub of beautiful shining leaves. The flowers are of bright yellow and they cluster together forming a pleasant small bouquet of balsamic odour. The bright gold coloured fragrant flowers appear in February and March.

5. Kanchan (*Bauhinia accuminata*, variegata *purpurea*, *candida* and *purpurea*). Several varieties and species of the Mountain ebony are used in worship. As these trees bear flowers almost all the year round they are largely used in Hindu ceremonies. The flowers are also eaten as pot-herbs and the tender pods are used in curries. The *candida* is the Kanchana of the Sastras. It is a small handsome tree seen only in gardens like its congener *variegata*, which is the most stately tree of the genus. The *purpurea* is the Deva-Kanchan of the Sastras. It grows in gardens as well as jungles. The *triandra* when in flower is one of the most beautiful bauhinias ordinarily met with, and as it blossoms when so low as three feet and when not more than one year old, it is particularly well adapted for the conservatory. The *retusa* is the special favourite of Durga as it flowers in September and October. The milky gum from wounds made in the bark is used as an ingredient for the compound incense Dhupa, which is prepared for this auspicious occasion. The bark of the *parviflora* is used by matchlockmen as it burns long and slowly. Fibres extracted from its bark are used in making ropes. Of the scandent bauhinias the most remarkable is the *anguina*, and it flowers profusely at the end of the rains. The stem is used as a snake-charming stick. This gigantic creeper grows extensively in the mountainous tracts of Sylhet and Chittagong.

6 Kunda, 7 Jati, 8 Juthi, 9 Mallika, 10 Navamallika, 11 Vanamallika, 12 Kate-mallika, 13 Vela, are all species of the familiar genus *Jasminum*. There are so many varieties and species of this genus commonly cultivated in gardens and used by the Hindus in their worship that it would be difficult to identify the native names with their scientific equivalents. There are two varieties of *Jasmines*, which are ordinarily known as Kunda. The one emits some fragrance during the night. It flowers principally in the cold season. The other has more fragrance and is in blossom throughout the year. The *pubescens*, the wild Kunda, is a ramous shrub, it is in flower during the rains chiefly. All *Kundas* are white flowered plants, and the *pubescens* is a goodly looking plant with numerous large pure white fragrant flowers opening in succession, which make it attractive. The whiteness of the teeth has been compared with the bractes of the Kunda. The *laurifolium* is an elegant climbing and twining highly polished shrub. The *trinerve* is a scandent shrub growing wild in the hills, its flowers are very large while sweetly fragrant. The *arborescens* may be identified with the Nava-Mallika. The flowers are on terminal peduncles forming large panicle, they are large, white and very fragrant. This species has no tendency to twine or climb. The *auriculatum* is the Juti of Sanscrit authors. It is a twining woody stemmed species. Some of the old cultivated plants have stems as long as 10 feet and as they are all slender they are constantly tied together to a post to keep them erect and prevent them from creeping. The flowers are small white and sweet smelling. The *chrysanthemum* is the Hema-pushpika of the Sastras. It is a native of the mountainous parts of Hindustan. Its stem is erect and strong and it does not shew any tendency to twine. It flower,

more or less all the year round. The flowers are large bright yellow and delightfully fragrant. The *grandiflora* is the jati of the Sastras and the chameli of the native perfumers. It flowers all the year round but chiefly during the rains. Its flowers are tender white with a tinge of blue near the bottom; most delightfully fragrant. All these flowers impart their odour to sesamum seeds, which are then crushed, and the oil they yield possess all the fragrance of all the fresh flowers. Most of the scented oils of the Hindus derive their perfume from flowers of this genus. All the members of this genus yield their fragrance by enflorage and the oil or grease so perfumed yields by solution in absolute alcohol excellent essences. From these flowers essential oils are extracted, which are much prized by natives. The flowers of this genus, however, are not agreeable to the terrible Rudra or the ascetic Siva. In the Sastras offerings of *Jasminum* are prohibited to be made to Mahadeva.

14. Sephalika (*Nyctantes arbor-tristis*) is a common shrub to be found about the houses of natives all over India. Its presence in a domicile is supposed to scare away evil spirits. It flowers profusely during the rains, and as they open at sun-set and fall off at sun-rise the foot of the tree is strewn with its white flowers, which have orange tubes and exquisite fragrance. At night the whole locality is pleasantly perfumed by this flower. This flower, too, is forbidden to Siva. This tree is raised from seeds, but it may be also propagated by cuttings. The tree is improved by annual pruning. Being always raised from seeds it has no varieties extant. The fragrance of its flowers has the smell of fresh honey.

15. Krishnakeli (*Mirabilis jalapa*). There are several varieties of this common garden plant. Its flowers are crimson, yellow, red, lake, orange, white and bloched with all those colors. It flowers all the year round. It bears seeds all the year round.

16. Kishna-chuda and 17 Radha-chuda (*Poinciana pulcherrima*) Two varieties of this species the bicolor and concolor are common flowers in Bengal. Their thorny stems render them well adapted as hedge plant. Their flowers either orange variegated with crimson or bright yellow appear all the year round. The *Poinciana* is generally multiplied by seeds.

18. Ketaki (*Pandanus odoratissimus*). This plant grows quite wild in Bengal. The true flowers of this plant are small and insignificant, though very fragrant, but the fragrant bracts are used in distilling an exquisitely fragrant water known as *keora*, which is largely used by the natives in their sherbats. The bracts yield an essential oil by distillation, and they impart their odour to preparations of catechu and spices used with betel-leaves. This flower is not used as an offering by Hindus, yet its water is used in anointing Durga. In the Sastras however it is said to be a favourite of both Vishnu and Durga.

19. Kamini (*Murraya exotica*) as its name implies is an introduced plant but it grows wild in several parts of India. It bears during the hot and rainy months white strong fragrant flowers, which perfume the entire neighbourhood. It bears several times, and generally the flower succeeds every bright and clear day after heavy showers. For about four and five days the entire tree is covered with a mass of white flowers, which soon falling off cover the foot of the tree with white petals. Every time the tree is in blossoms, it is largely resorted to by bees which seem to have a peculiar liking for this flower. It grows from seeds as well as cuttings.

20. Jhanti (*Barleria dichotoma*, ciliata and prionities). There are several varieties of this profusely flowering shrub, some with pure white, some with purple pink and others with bright orange flowers. They grow specially the last, wild about Bengal and the hills, also sometimes on dilapidated mudwalls of deserted houses. The wild varieties bear small spines near the calyx of the flowers. Although they flower freely during the cold seasons they begin to bear at the end of the rains. They are cultivated simply because of their free flowering habit, bearing a profusion of flowers for about

three or four months; the entire plant looks like one mass of flowers and the ground around strewn with the tubular petals. It is easy to propagate them by seeds.

23. Dhustura (*Strymonium* sp.) There are several varieties of this medicinal plant. Some of the long tubular flowers have a faint agreeable smell. This flower is a favourite of Siva, and worshippers of Siva are seen to adorn their heads with flowers of this plant, placing them above their ears which support with ease the long tubular conical flower. The spiked seed vessel of this flower is split into two hemispheres, and the seeds being extracted the hollow is filled with ghi and the small bowls are used as chirags in illustrating the idols.

24. Malati (*Echites caryophyllata*). This is a large trailing shrub bearing white fragrant flowers during the rains. The fragrance of the flowers approaches the smell of cloves. It is largely cultivated in gardens. It is propagated by cuttings and layers. The delightful fragrance of its flowers as well as their beauty make it a desirable creeper.

25. Syama (*Echites frutescens*). The flowers of this species though white are small and inodorous. This species and the one which precedes it are much liked by the Hindus, as the former (Malati) is considered to be a favourite flower of Vishnu. Whoever offers garlands made of Malati flower to Vishnu in the month of Kartik attains the higher regions and the pleasure of that Great God. The Malati is also liked by Durga and the other Energies (Saktis). The Syama like Malati is propagated by cuttings and layers.

26. Gandharaja (*Gardenia florida*). Several species of this delightfully fragrant flower are cultivated in our gardens. They are all propagated by cuttings. They all bear flower during the hot and rainy months. They have all large white fragrant flowers, several of which turn yellow in time. There are two varieties of *florida* the *ovalifolia* and the *plena*. The *coronaria* is a native of eastern Bengal, it has very large white flowers which in the course of the day become deep yellow. The *enneandra* is a wild variety growing in the jungles, the Ghauts and Kandesh; the flowers are very large and fragrant, in the morning pure white, in the evening yellow. The *lucida* is a single flowered species. The flower is large, pure white, and fragrant. It bears chiefly in March and April. It furnishes the gum called *Decamallee*. It grows wild in the Chittagong hills and the Kennerly jungles. The *turbida* is a Bhootan species with largish white fragrant flowers. The fruit of the *campanulata* is said to contain excellent saponific qualities suitable for washing tussar and silk. The flowers are largish white and fragrant. The flowers of all the species of this genus are used in worshipping all Hindu gods and goddesses as it is not included among the forbidden flowers. Every flower which has fragrance or honey in its nectary and which is frequented by bees is considered fit to be offered to gods unless specially prohibited.

27. Golancha (*Cocculus cordifolius*) and (*Plumeria alba*). The former is a wild creeper twining upon trees. It flowers during the rains, but the flowers are yellowish, small and inodorous. The plant is medicinal. It yields a bitter starch, which is considered an excellent remedy in urinary affection, and is not unoften prescribed in intermittent fevers. The latter (*Plumeria*) bears exquisitely fragrant flowers. The *alba* has flowers large white with a yellowish tube and throat which are fragrant. The plant bears in May, June and July. The *acuminata* has large reddish, yellowish white fragrant flowers, which emit their perfume during the night. The *rubra* is a sweet scented large flowered species. The trees are small elegant trees quite common in our gardens. Every part of the tree is full of tenacious white juice which exudes plentifully on being wounded. It bears numerous flowers succeeding one another for a great length of time. It is easily propagated by cuttings.

28. Chandra-mallika (*Pyrethrum indicum*) This is an indigenous annual. The flowers are middle-sized and yellow in color. There are two varieties the single and the *floro-pleno*. They begin to blossom at the close of the rains. The imported varieties exhibit all shades of color,

purple, rose-colored, golden, yellow, pink and white. The flowers are double the size of the indigenous species.

29. Champa (*Michelia champaca*). This superb flower is highly esteemed by the Hindus for the use they make of it in their religious ceremonies. The tree is pretty large, and attains considerable height in three or four years. It flowers chiefly in the rainy season, but it is not uncommon to meet with trees bearing flowers so early as March. This tree is as remarkable for its foliage as for its flowers, which are yellow and strongly scented. The flowers are considered a peculiar favourite of the gods, and in the month of Vaisakh Hindu ladies invite Brahman priests into their houses, and after feeding them with delicacies make them present of a flower of Champaca. This ceremony is observed every day throughout the month, and on the last day of the month Vishnu is worshiped with a gold imitation of the Champaca flower. The rich and the devout make 30 gold copies of the flower and distribute them among Brahmans. The Champaca is equally liked by Durga and Vishnu. It is said that the offering of one flower of Champaca annointed with sandal-wood paste is equal in merit to a present of one thousand milk cows to Veda-knowing Brahmans. The flowers are also used in perfuming oils for the hair, and dried flowers powdered with spices form the hair powder or *malaghasa* so much liked by native ladies. Dried champa petals are said to remove headaches from cold.

Under this head is included the dwarf magnolia commonly called Jahore-champa (*Talauma pumila*). This last is a noble pot plant. It grows in pots as well on the ground. The plant bears beautiful egg-shaped white fragrant flowers, which open all the year round. Although an introduced plant it has been naturalised in Bengal and may be propagated by layers or gooty. The duli champa (*Sphenocarpa grandiflora*) is a middle-sized tree with large noble leaves. This is the true egg-plant the flowers of which are large white and fragrant. They appear in April and May. The *Lireodendron lilifera* of Roxb has been mistaken by some as the Aurva champa of the Hindus. The Aurva champa is without doubt the *Uvaria odorata*.

30. Kanthali Champa (*Artabotrys odoratissima*). This scandent shrub grows wild in Eastern Bengal, and although it was originally imported from Cochin China it has become quite naturalised here. It bears flower all the year round and the fruits ripen in the cold season. It may be multiplied either by layers or by seeds. The thick fleshy petals of the flower exude a strong vinous fragrance which may be likened to the smell of burning ether. It is a common plant in Bengal.

31. Chhatim (*Alstonia scholaris*). This is an ancient tree; when young, its regularly spreading branches and its seven-fold leaf give it the appearance of a big candelabra. Its Sanscrit name is *chhatraparna* umbrella-leaved, or *saptaparna* (seven-leaved). Its greenish white small flowers emit a peculiar odour at night, which is not quite agreeable. As the tree gains in years it loses its regular habits and straight round trunk, which becomes knotted and notched. Its flowers are considered a particular favourite of Agni the god of fire. Charcoal made from its light tough wood glows for a length of time. Its bark is emetic and pungent.

32. Rakta-kambal as it is vulgarly called (*Nymphaea rubra*) is an aquatic plant. Excepting the lotus it is second to none in splendour and color. The leaves are sub-orbicular, polished and deep red. The margins are sharply serrated toothed, which adds to their beauty. The flowers are delightfully red and on close examination appear to contain a cool odour, which is not at all unpleasant. This plant is not quite so common as the lotus, but it is infinitely more gaudy; in a sheet of fresh water lake its presence adds to the charm of the scenery. It flowers in the rainy season and the flowers with long slender smooth stems in the hands of the idols, by contrast, present a pleasing sight to the eye. The flower is known in the Sastras as *kokanada*, and has supplied the poet with subjects of eulogium when comparing the blue of the eye. There are several species of this genus, which are indigenous to Bengal. The *kumuda* (*Nymphaea lotus*) is the white flowered variety of the

first. There is in Bengal a small rose colored variety of the *rubra*. The *Nymphaea versicolor* has flowers with pink-shades on white. The *kalhara* of the Sastras is *Nymphaea cyanea*, its flowers are of azure color. This is ordinarily called the *Nila padma*. The *Saluk* proper of Bengal is *Nymphaea stellata*. It is the smallest of Indian species of this genus.

33. Padma (*Nelumbium speciosum*). This is the ancient lotus. It is too well known a plant to require particular description. There are two varieties common in Bengal, the white flower and the red flower.

34. Halkosha (*Leucas aspera*), the *Drona* of the Sastras, is a small annual, which grows wild in dry fields and gardens. It begins to flower in September. The small white flower possesses a considerable degree of peculiar fragrance, which makes it a favourite of Sarasvati, the Goddess of Learning. This flower is liked by both Vishnu and Durga. This flower is used in making offerings of Arghya to Durga.

35. Jaba (*Hibiscus rosa-sinensis*). This plant was introduced from China. It is now completely naturalised. It is propagated by cuttings and layers. There are several varieties of this plant. Those with single bell-shaped flowers are known as *Odhra*. They are favourites of Surya the God of day. The Jaba is a favourite flower of all Energies or Saktis viz., Durga, Kali, Jagadhatri. It is prohibited to Siva. This is one of the *yantra pushpas* or flowers meet for the worship of yantra. The offering of Jaba flower to the female energies is considered meritorious, but it is forbidden to be placed on the person of man.

36. Thalapadma (*Hibiscus mutabilis*). This flower changes its color from white in the morning to purple in the evening. The plant is propagated by cuttings. The tree improves by annual pruning.

37. Dulalchampa (*Hedychium coronarium*). This is the most charming of all the plants of the natural order Hedychium; the great length of time it continues to throw out a profusion of large beautiful fragrant blossoms makes it a particularly desirable plant. The delicate alabaster hue of its peculiar corolla with its slender tube, which gives the flower a delicately drooping and pendant appearance, the soft appearance of the flower, the enduring but mild cardamum-like fragrance of the flower, make it one of the most charming of the indigenous plants of Bengal. It may be cultivated in pots or garden. It is easily multiplied by division of rhizomes. It becomes plentiful during Durga Puja.

38. Dhupati, Balsams (*Impatiens balsamina*). It is a superb annual admirably suited for religious ceremonies both for the profusion of its flowers and for the gaudy variety of their colors. The flowers are almost inodorous.

39. Dhava, Dhainphul, (*Grislea tomentosa*). A very beautiful flowering shrub, the wood of which is used in making sacrificial utensils and posts, a good substitute of *Acacia catechu*. The flowers are middle sized, scarlet with rose colored petals, which appear in February and March, and which are used to dye red. The bright red permanent calyx, which retains its color till the seeds are ripe gives to this shrub a very gaudy appearance. This plant is a native of the hills, but solitary plants raised in the plains have been seen to thrive well.

40. Nagakesara (*Mesua ferrea*). This most elegant tree is found in gardens in Bengal. It is, however, common in the Naga and Jaintiah Hills. The trunk is straight, beautifully slender in proportion to its height. The flowers are terminal, solitary or in pairs, short-peduncled and delightfully fragrant, the petals are pure white with a large globe of bright gold colour on them in the centre. The plant is covered with blossoms in the hot season, but stray flowers appear also at the close of the rains. The dried pollens are used to stuff pillows with, as they retain their fragrance for a considerable time.

41. Aparajita (*Clitoria ternata*). This is one of the favourite Yantra flowers of Durga. The white the blue and the double red and the double white are quite common in the gardens. They are in season all the year round. This creeper bears in a short time and is well suited for pot culture.

42. Palasa (*Butea frondosa*). This venerable and holy tree grows quite wild all over India. Its flowers are deep orange. It blossoms in March and April. Its tender shoots are used in offering oblations of Ghee to sacrificial fire.

43. Parula, Patala (*Bignonia suaveolens*). This plant bears large dark dull crimson fragrant flowers during the hot season. This flower is peculiarly agreeable to Durga. It is said to be a sister of the seven brothers Champa. There is current among the old matrons a legendary story of the seven brothers and one sister being transformed into seven Champas and Parul, the seven Champas being 1. Champa, 2. Kanakchampa, 3. Kantalichampa, 4. Bhumiachampa, 5. Dulalchampa, 6. Aurvachampa, and 7. Nagesvarchampa. The seven brothers and sister devoted their persons to the worship of Durga, and when the Goddess was gratified with their devotion she offered to confer blessings on them according to their wishes, they one and all prayed that they may be transformed into flowers, in order that they may continually serve the Goddess by gratifying her with their fragrance and never be separated from her.

44. Palak-juin (*Ixora undulata*).

45. Gandhala rangan (*Ixora decipiens*). These are the two fragrant species of *Ixora* which are indigenous in Bengal. Both have pure white sweet-scented flowers which appear in March and April. They are both common in the jungles in Eastern and Western Bengal.

46. Rangan (*Ixora bandhuca*) is a flower sacred to Kamadeva, the Indian Cupid. Garlands made of this scarlet flower are offered to Durga and other Energies after animal sacrifice. The Java (*Hibiscus rosa sinensis*) and the Rangan (*Ixora bandhuca*) are both flowers meet offering to Durga. Indeed all red flowers are considered as most acceptable offering to Durga.

47. Palita mandar (*Erythrina indica*) is considered as the transformed Parijat flower or the flower of the heaven. It is ordinarily believed, that the sacred Parijat or Mandar tree of Heaven was by a curse transformed into the inodorous wild flower.

50. Punag champa (*Rottleria tinctoria*). This flower has no perceptible fragrance. It is by no means a plant of the plains. The red mealy powder which covers the capsules is used by the natives to dye scarlet, and the root is used to dye red.

51. Punagachampa (*Alpinia nutans*). It is an elegant plant evidently introduced from the east. The stem of this tree is more or less bent to one side which has given it the name of a snake. It is no doubt one of the most gaudy of Indian (*Scitamina*). It multiplies itself by the root, grows quickly and continues to produce its numerous large elegant drooping panicles of beautiful flowers for two months and more or less the whole year round. The flowers are more or less rose colored with the petals orange yellow on a dark crimson ground. The bracts are large concave and pure white with a pink-colored smooth apex; a common one to the two or three flowers and a proper smaller one to the second or third flowers which expand in succession for a long time after the first.

52. Sultan champa (*Calophyllum inoplyllum*). This most elegant tree is found in cultivated parts of India. It is in flower most part of the year and is particularly beautiful. The flowers are in appearance like diminutive flowers of Nagesvar Champa. The leaves of this tree are remarkably smooth and opening on both sides in the numerous parallel veins, four inches long and from two to three broad. The flowers are white and fragrant.

53. Paresa (*Thespesia populnea*). This is more a medicinal than a flowering plant. The flowers are large sulphur with a dark colored eye. The fruit abounds in a yellow pigment.

54. Baka (*Agati grandiflora*). The flowers are either white or scarlet single or double. This is another important yantra flower, a favourite with all the gods and goddesses. It is considered meritorious to offer this flower to Vishnu in the month of Kartik, the flowers are eaten by the Hindus in Kartik after being fried in Ghee.

55. Bakula (*Mimusops elengi*). This well known flower has two varieties, the single and the double, the last is a rare occurrence. The

tree is ornamental on account of its fragrant flowers and smooth dense foliage. The fruits are eaten when ripe. The flowers retain their sweet smell for three or four days.

56. Ganda (*Tagetes erecta*). The African marigold is an annual which is used in Hindu religious ceremonies on account of its appearance at a time when other better flowers are not in season.

57. Tagar (*Tabernaemontana coronaria*). This is the Ceylon Jasmine of certain Botanists. There are two varieties cultivated in our gardens the double and the single. The flowers of both are white with a yellow spot in the centre. They are said to be slightly fragrant, though we hardly perceive any. The flowers are much used in Hindu ceremonies, more especially in the ceremonies of the manes of their ancestors, for the Sastras enjoin that only white flowers are to be used in *shraddhas*.

58. Lavanga-lata (*Lavanga Scandens*). This wild creeper bears during the rains bunches of whitish flowers the fragrance of which is like the smell of wild honey. This flower has been much eulogised in Sanscrit poetry.

59. Golapa, the Rose, and Simanti (the moss rose) are too well known to require description.

60. Bakash (*Adhatoda vasica*). This is a common shrub all over India. It bears flowers from the end of the rains to the end of the cold season. The plant is considered to make the locality where it grows healthy. The flowers are opposite large white with small ferruginous dots, the lower part of both lips being streaked with purple. The bractes are three-fold opposite and one flowered. The wood of this plant is soft and is considered to yield a good charcoal.

61. Vilva (*Ægle marmelos*). This tree bears flowers in March and April, and although they are deliciously fragrant they are rarely used in religious ceremonies. The leaves however play an important part in almost all Pauranic rites. They are indispensable in Tantric rites. The Ternate leaves are favourites of Siva and Durga.

62. Bhumi Champaka (*Kæmpferia rotunda*). This elegant plant is generally cultivated in the gardens on account of the beauty and fragrance of its flowers, which appear in March and April, when the plant is totally destitute of leaves. The sessile flowers, which are large and fragrant and of various shades of purple and white appear on bare ground where apparently no trace of the plant is visible.

63. Chandra Muli (*Alpinia sessilis*). The roots of this plant are fragrant and are used as a cosmetic. The flowers are large white, the leaf at the base is marked with two dark-purple spots separated by a broad sulphur colored hue. The plant bears blossoms during the rains.

64. Madhavi (*Hiptage madagascariensis*). This is a gigantic creeper which entwines itself round the branches of large Mangoe trees. One not unoften meets with large specimens of this creeper on the religious fig tree. It bears during the rains and the cold season a profusion of middle sized sweet scented white with a tinge of sulphery flowers which perfume the entire neighbourhood with its fragrance. It bears in such profusion and it is so much resorted to by bees that the foot of the tree on which the creeper has entwined itself is covered with the drooping petals, and persons standing under the same for a few minutes is dusted over with the yellow pollens of the flowers, which are wafted by the wind and bedewed with minute drops of honey, which fall from the feet of the swarming bees. This flower is a favourite of all the gods except Siva.

65. Mehndi (*Lawsonia alba*). This plant bears small greenish yellow very fragrant flowers. The perfume of the flowers may be compared to the smell of a ripe Belfruit.

66. Karavi (*Nerium odoratum*). There are several varieties of this most common of all Indian religious flowers, the deep-red, white tinged with rose, yellow throated, white, rose-colored and purplish red both single and double. They are all beautifully sweet scented, and the scent is so soft and delicate that it may be likened to that of the lotus from a distance. This plant grows everywhere without care; once planted has been seen to last for generations bearing all the year round. The flowers are all esteemed, because they are available at all seasons. They are con-

sidered as much liked by all the gods. They are also used in burning oblations offered to Vishnu and Kartikeya. The Tantras in their extravagant eulogy have extolled this flower to such an extent that it is said that where a worshipper takes up a Karavi flower in his hands, all the thirty-three millions of gods eagerly eye him wishing to receive the flower. This plant is propagated by cuttings and layers. The single variety specially when the plant is an old one and has been neglected for sometime, has been seen to bear pods, which ripen and bear feathered seeds.

67. Rajani-gandha (*Polianthes tuberosa*). This dwarf grass like leaved plant bears tufts of large white fragrant flowers which are either double or single. The plant emits its scent most strongly after sunset hence its name the night-scented.

68. Lodhra (*Lymplocos racemosa*). This is a native of the hills. It bears small lively yellow flowers which are in season in September and October.

69. Sami (*Prosopis spicifera*). This thorny jungly tree bears small yellow flowers, which are said to be liked by Vishnu, and the thorny leaves also of this tree are offered to Vishnu in the month of Magh.

72. Pinli (*Allamanda Cathartica*). The yellow bell-shaped flowers of this plant are used with Java (*Hibiscus rose sinensis*) to make garlands for Kali and Durga.

73. Sain (*Acacia Suma*) the Sami of the Sastras bears white flowers.

74. Sirisa (*Acacia sirisa*). This tree is very common in every part of India, all soils and situations seem to agree with it equally. It bears soft yellowish colored brush-like tufts of flowers which are delicately scented. It is equally liked by Durga and Vishnu.

Several other flowers are offered during the autumnal festival, and according to the Tantras the leaves of all plants whose flowers have been enjoined to be offered to gods may also be used in religious ceremonies. As a rule in all ceremonies of a peaceful nature white flowers and white sandal wood paste are used, it is only in bloody sacrifices that red colored flowers, red sandal wood paste and vermilion are directed to be used. In the Taittiriya Aranyaka under the head of Pravargya Mantras it is written in section 37 that the offering for killing any body by imprecation should be red colored. In the absence of flowers and leaves wet rice may be used as substitute but the use of rice in such capacity is prohibited to be offered to Vishnu.

In the Kularnava Tantra the word (pushpa) flower has been derived in the following manner. "It has been called pushpa because it increases (punya) virtues, destroys sins and gives (pushkala) eminence." The Yogini Tantra says, worship Janardana (Vishnu) with the Karavira, mallika, manipuspa, amalaki (Myrobalans emblica), tamala (*Xanthocymus pictorius*), malati and two tulsis (*O. sanctum* and *basilicum*). The Karavira flower (*N. odoratum*) is considered as Kali typified in the Purascharana Rasollasa. The same is said of Jaba (*Hibiscus rosa-sinensis*). The Saktis Tara and Tripura-sundari have been in the same Tantra typified as Jaba. It goes on further and says if one expires under a Karavira, Java or Tulasi plant, Siva cannot describe the majesty of such an action by a million mouths. In the same Tantra in another place the blue Clitoriatermata has been identified with Bhadrakali, the Drona (Leucas) with Bhuvanansundari, and the Jaba with Bhagavati herself. Whoever worships Durga with these flowers attains to the region of Siva. To what purpose all the mutterings of the radical (mantas) charms of the goddess, the practising of severe austerities, and open handed charity, if Jagadhatri is not worshipped with Drona, Java, and Clitoria flowers? The merits which are attainable by observing the Rajasuya, the (Asvamedha) horse sacrifice, the Vajapeya and the Agnihotra sacrifices may be attained by propitiating gods and goddesses with flowers. The jaba, the drona, the black Clitoria, the Vilva leaves and the Karavira are Brahma typified, therefore, Oh, ye mortals! offer them to Mahadevi. Whoever offers these flowers smeared with white and red sandal wood paste to Mahadevi with devotion attains the position of the lord of the universe. Whoever offers in the month Magha one thousand Karavira

and two thousand lotus flowers to either of the following goddesses attains beatitude: Kali, Tara, Bhuvanansvari, Shodasi, Chhinnamasta, Bagala, Bhima and Dhumavati.

But *Jasminum hirsutum* is prohibited to be offered to Siva, and in the month of Magh, *Jasminum multiflorum*. The *Jasminum multiflorum*, the Asoka, and the *Tabernaemontana coronaria* are interdicted Siva. *Erythrina* and *Butea frondosa* are unfit to be given to Surya. Mahalakshmi is dissatisfied with Tulasi, Jhinti (*Barleria*) and *Bauhinia*. *Ixora Bondhuca* and the *Drona* are unfit for Sarasvati. The Grahastis dislike the Vilva leaves and Sami leaves. In the worship of Brahma avoid *Saccharum antiquorum*, *Carthamus tinctorius* and Samiflowers. The flowers of Dhatri the yellow *Barleria* and of *Asclepias acida* are disliked by Durga. Avoid flowers of *Butea frondosa* in the worship of Tripura Sundari.

Flowers growing in the compound of a temple are considered unfit for offering to idols as it is a sin to pluck them from their place. Flowers purchased not at a "heroic price" are equally unacceptable offerings to Gods. Flowers should be collected either by the worshipper himself or by his men, and that before they bathe. Flowers received as presents or for no consideration are not well earned flowers and as such should be always rejected. No flower which is not smeared with sandal wood paste is considered as a fit object of offering. It is said in the Sastras and that very truly that the Sandal wood paste fixes the flower to the God: it is a well known fact to the perfumer that of all articles used in giving a basis to essential oils and perfumes, the oil of sandal wood is the most useful, as it gives durability to the fragrance in a far better way than ambergris or musk. It is generally believed that Hindu gods and goddesses like their worshippers are exclusive and that they do not like exotic flowers and fruits. But this is not so. It is expressly enjoined that in the worship of Durga every care should be taken to procure not only all kinds of flowers, which are in season and are indigenous, but also fragrant and gaudy flowers of foreign growth and unseasonable birth, that both cultivated and wild fruits whether of foreign or native origin should be offered, provided the latter be edible. Deformed and ill-formed flowers, diseased and worm-eaten flowers, or flowers which have lost either their beauty or fragrance should be scrupulously avoided. Everything that is fresh and pleasing to the eye or the nose, everything that is attractive, should be offered to the gods. Wreaths of flowers, and of graceful leaves, bouquets of flowers and leaves and garlands, perfumes and incenses are all acceptable offerings to Durga. Every thing that pleases the mind is said to please Durga, for She is the Great Mind, the Mind of minds.

LATEST NEWS AND NOTES.

IN ACCORDANCE with the time-honored custom we give our establishment their annual holiday this week on account of Durga Puja. Accordingly the *Patriot* will not be issued next week. We hope our constituents will not grudge this indulgence.

DURGA bless Lord Ripon and Major Baring and Sir Ashley Eden! They have listened to the prayer of the devotees of Durga, and punished that adversary of the Goddess, Mr. James Westland, Comptroller General, who sought to set at naught the Government orders regarding the holidays by keeping the Currency Office open to a limited extent, and thus putting in the thin end of the wedge. The same hand that penned the notice countermanding the holidays has issued the following notice:

NOTICE.

Under instructions from Government, the Currency Office will be entirely closed from Wednesday September 28th, to Sunday October 9th, inclusive.

J. WESTLAND,
Comptroller-General.

September 26, 1881.

Durga's will be done! The native public are justly loud in their expression of gratitude to the British Indian Association, which moved in this

matter, and to the Hon'ble the Maharaja Jotendramohun Tagore Bahadur C.S.I. for his personal exertions throughout this struggle.

DR. RAJA SHOURENDRA MOHUN TAGORE, C.I.E. to whom the cause of revival of Hindu Music is so much indebted, has taken a most important step in furtherance of the cause. He has established an Academy under the name of the Bengal Philharmonic Academy, the object of which is to revive and encourage the study and practice of Hindu Music. The object is sought to be accomplished by the following measures—

(1) By the establishment of music schools ;
(2) By the publication of musical works ; and
(3) By the award of prizes, decorations, distinctive appellations, certificates, complimentary letters, or money presents to distinguished musicians, to authors of musical works, to manufacturers of musical instruments on an improved principle, and to others who may contribute in any way towards the progress of the study and practice of music.

With Raja Shourendra Mohun Tagore at the head of the Society we have not the slightest doubt that it will go on and prosper. The statutes of the Academy of which we have received a copy are well calculated to further the object in view. We hope the Academy will be a bond of union between the East and the West for the conservation of Indian music.

WE ARE exceedingly grieved to learn that Rai Rajiblochan Rai Bahadur, Dewan of Maharani Shurnomoyi, after suffering for a long time, breathed his last at Cossimbazar on Saturday the 24th September. The vast estates of the Maharani constitute almost a principality, and Rajiblochan was her principal adviser ; and he not only managed the estates with conspicuous ability, fidelity and zeal, but guided her generous instincts through useful channels of beneficence. The credit of the Maharani's noble benefactions was chiefly due to the wise counsels and mature judgment of Rai Rajiblochan Rai Bahadur. The Government appreciated his services rendered to the State by the successful management of one of the richest estates in Bengal, and accordingly conferred upon him the title of Rai Bahadur. The lamented deceased was about 75 years of age. In him Maharani Shurnomoyi has lost her ablest and most faithful counsellor, the State a loyal and useful subject, and the poorer classes of natives a generous and discriminating patron. It will be difficult to fill up the gap caused by his death.

THE NEW Hospital for women and children is a most valuable addition to the Calcutta Medical College. It has been most carefully planned, and will, it is believed, embody all the newest improvements in hospital construction, and meet all the requirements of modern sanitary science. The cost will, however, be large, and Government, while liberally supplying all essentials, has decided to spend nothing on what may be termed the luxuries of hospital construction and furnishing. Permission has however, been given to collect funds for the latter purpose, and it is hoped that private liberality may provide enough money to make the appearance and finish of the new hospital worthy of its intrinsic merits as a hospital and of such a city as Calcutta. It is proposed to pave the hospital with marble throughout, to decorate the wards with pictures, fit up a play-room for children, and a garden on the roof, and to supply telephones throughout the building, all of which objects, though not essential, will add to the amenities of the hospital, and contribute to the comfort and convenience of the sick. The amount required to carry out Dr. Charles' plans is about Thirty Thousand Rupees. A good commencement has been made. We have much pleasure in publishing the names of under-mentioned subscribers :

H. E. the Marchioness of Ripon ...	Rs. 500
The Maharani Shurnomoye ...	2,000
Messrs. Ralli Brothers ...	500
R. R. V. ...	500
E. J. D. Ezra, Esq. ...	500
F. W. Heilgers & Co. ...	500
Gisborne & Co. ...	500

A. R. Mackintosh & Co. ...	250
David Sassoon & Co. ...	250
Finlay, Muir & Co. ...	250
George Henderson & Co. ...	250
Ker, Dods & Co. ...	250
Anderson, Wright & Co. ...	200
F. J. Crooke Esq. ...	200
Elias S. Gubboy & Co. ...	200
Macnill & Co. ...	250
Mackinnon Mackenzie & Co. ...	500

We hope the charitably disposed among our countrymen will come to the aid of this benevolent movement. Contributions will be received by the Officiating Professor of Midwifery at the Medical College, or lodged in the Bank of Bengal, to the credit of the Obstetric Hospital Fund.

REVIEWS.

Rangamati, — A Poem, — By Nobin Chunder Sen. — G. C. Bose & Co., Bose Press Calcutta, 1880.

Baboo Nobinchunder Sen is not a novice in the art of writing poetry. We had the pleasure of reviewing in these columns sometime ago the first sustained effort of our author, "The Battle of Plassey," a production so replete with passages of spirit and beauty so wholly unflagging in its sonorous march as to elicit our warmest admiration.

The present poem, though, in our opinion, not so spirited and carefully finished as its predecessor, fully sustains our author's reputation as a Bengali poet and scholar. The first thing, however, which strikes us as curious is the title of the poem. Rangamati, our readers should know, is not the name of the heroine as would be thought at the first glance, but that of a forest near Chital, the modern Chittagong, in which many of the stirring scenes described in the poem take place. The story is divided into six cantos and is, for the most part, in blank verse, interspersed with songs and short lyrics. The verses are smooth and polished, but we admire more the melody and sweetness of the short pieces which meet us, at intervals, like clear waterjets, — the more welcome because rare, — in the labyrinthine mazes of a blooming wilderness.

The poem is based on historical facts and gives stirring accounts of some of the events which occurred in Bengal and other parts of Hindustan when Aurungzebe occupied the peacock-throne of Delhi, and when that redoubted freebooter and patriot, Sivajee, was harrying the Deccan and by his reckless daring clouding even the brow of the Great Mogul with anxious thoughts.

It is a story of love and war, — a theme which has always found delighted readers, and we have no hesitation in saying that the story has been well told and the song well sung. There are lines in the poem which stir in us the same chords which vibrated when we read, years ago, of the loves of Geraint and Enid, and passages which thrilled our heart, as when, in times gone by, the combats described by Scott and Macaulay made our youthful blood dance quicker in our veins.

We shall not mar the interest of those who have not read the book by relating the story here. We will only say that it will fully repay perusal. Strange and brilliant scenes and incidents will pass life-like before the reader's vision like the ever-shifting scenes of a gorgeous panorama. The camp of the Mogul general, Shaista Khan, afterwards Nawab of Bengal, the rock-built eyrie of Sivajee, the worthy Portuguese buccaneer, Benjamin, the desperate single combats, the night-march, the furious onset of charging squadrons carry the reader through with breathless interest. Nor are there wanting scenes of melting tenderness and pathos, of despair, rage and grief, all powerfully depicted.

Virendra is the type of a hero, loyal and brave, gallant and tender, who, though a Hindu, learned the art of war as an officer in the Mogul army and became perfect in the rough school of that famous partisan leader, Sivajee. He stands "pre-eminent as a god." We cannot but love, admire and respect such a hero.

The heroine, Kushumika, as her gentle name signifies, is a very blossom of beauty. Our poet compares her loveliness to that of "a lotus bathed in dew." The descriptions of her loveliness, her innocence of heart, her childish liking of Virendra, which developed into the purest love, her trials and misfortunes are well drawn and vivid throughout.

To relieve the possible charge of sameness some comic passages have been introduced and not without the desired pleasant effect.

We have not stinted our praise to the author for his production and we conscientiously think he deserves it. But we are very angry with him (and we are sure

we echo the feeling of every reader, either of the softer or the sterner sex) for his having wound up the whole with a woefully tragic conclusion. As a *coup de theatre* it may be good, but it is not the less distressing in reality. Virendra deserves to live and the gentle Kushumika too. Their untimely death is a shock to the readers of the book, which, after perusal, has to be laid aside, — alas ! with a sigh of sorrow and a saddened heart.

Eastern Proverbs and Emblems illustrating old truths. By the Rev. J. Long, London, Trubner and Co. 1881.

TO THE present generation of Bengalis the name of the Rev. J. Long calls forth but shadowy recollections of the Indigo agitation and the *Nildarpan* trial, with which he was identified, but the reverend gentleman was a very conspicuous figure indeed to an older generation of men. Educated Bengalis above the age of thirty years can scarcely be ignorant of the Indian career of a man, whose name is still a household word in Bengal. Twenty years ago there was hardly a family of note in Calcutta which did not count the Rev. Long as one of its constant and welcome visitors. It is not even now an unusual thing to hear Bengali ladies, born and brought up within the four walls of the zenana, talk of Padre Long Saheb and his strong attachment for the people of this country. Although now far away from the land of his late sojourn, he has not forgotten it ; if his medical adviser permits him, he may revisit it next winter. We only wish that Padres of the present generation will bear in mind the deep lessons of the life of this devoted disciple of Christ. We owe an apology to Mr. Long for our inability to notice earlier his last work, which heads this article. — *Eastern Proverbs and Emblems illustrating old truths.* This book, as the author tells us in his preface, is the fruit of a quarter of a century of indefatigable research and labour, and we heartily welcome it as the latest pledge of his affection for the people of the East.

Language has been well described by an American poet as fossil poetry. Proverbs may with greater propriety be called crystallised wisdom. They embody in a pithy and striking form the common sense experiences and observations of a nation. "They throw a light," Mr. Long justly says, "on the dark recesses of social life, on archaisms, old customs, history and ethnology. Even the zenana barred to the stranger, opens its portals to let man have a passage and spy out the thoughts and feelings of woman, who in the East, depicts her feelings and thoughts in proverbs and racy sayings." Not only are proverbs thus useful to the antiquarian and to the sociologist, but are also of great value to the teacher and preacher. "Great preachers to the people," says Archbishop Trench, "such as have found their way to the universal heart of their fellows, have ever been great employers of proverbs." Those who have read the ancient scriptures of our country know full well how the terse, pointed and epigrammatic sayings of the Rishis wing their way straight to the hearts of men. What has been said of the Preacher applies with greater force to the Teacher. What touches the heart of hardened manhood nearly overpowers that of tender youth. Mr. Long has written professedly for the classes we have enumerated, but we think his book will be found both instructive and interesting to others besides those for whom it is intended. Proverbs are not only valuable for the practical truths they embody, but also for the knowledge they give us of a nation's way of thinking. Truth is truth all over the world, but her garments are dipped in the colour of the mind which contemplates her. By a comparison of the proverbs of different nations their truth-bearing element can easily be vaporised and then the forms of expression left in the crucible help us materially in the study of national minds. If for instance the Bengali proverbs reproving idleness and its analogues in Hebrew, as given by Mr. Long, be taken, the difference between the minds of the two nations will at once be perceived. We say in Bengal, "An idle man is like one who has got a date on his moustaches and is shouting out to the passers by to shove it into his mouth." The Hebrews under similar circumstances say, "Idleness makes the house drop through" or "Idleness is the mother of all vice." When we have got these proverbs it needs no ghost to point out the characteristic humour of the people of Lower Bengal and the serious earnestness of the dwellers of Palestine. Or we may reverse the process and observe how the same thing has struck different chords in the minds of different nations according to their various temperaments. To an Englishman the tongue is the unruly member or at the worst a sharp instrument, which may cut you in the handling, but to a Turk a wagging tongue may produce loss of head, witness the following proverb — "Who masters

his tongue saves his head." A better commentary on the cruelty of the Turkish despot and his low regard of human life could not well be imagined. The limited time and space at our disposal do not permit us to do more than barely indicate some of the uses that may be made of a judicious collection of proverbs. But we do not hesitate to say that those who feel themselves interested in such subjects can employ their time with much profit in the company of Mr. Long's really valuable book.

We must conclude this notice with a word as to Mr. Long's translation and classification. It would be no disparagement to the author, considering the nature of his task, to say that the proverbs he has collected have not always been properly rigged out and herded together. For instance, "He who goes to Ceylon becomes a demon," and "you but stink your hand by killing a musk-rat," are placed together under the head "Bad company." The point of the latter proverb, we need scarcely say, has been altogether missed; it is generally applied to one who tries to crush a foeman not worthy of his steel. Again, the whole force of the original Bengali has vanished in the rendering, "why not a squirrel instead of a cat if it catches mice." It really means "what does it matter whether it is the wooden or the live cat so long as it catches mice." We would certainly not have stooped to notice these small things, if instances of this kind were few and far between. These imperfections notwithstanding, the book is exceedingly valuable as a repository of the wisdom of the ancients and of the sentiments and feelings of the populace, and we have much pleasure in commending it to our countrymen.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN GENERAL DEBILITY AND EMACIATION.—In cases of Debility and Emaciation the powerful curative influence of Dr. de Jongh's Light-Brown Cod Liver Oil is graphically described by Sir Henry Marsh Bart, M. D. Physician in ordinary to the Queen in Ireland, who after extensive use, strongly recommended this preparation and observed: "I have frequently prescribed Dr. de Jongh's Light-Brown Cod Liver Oil. I consider to be a very pure Oil, not likely to create disgust, and a therapeutic agent of great value." This eminent Physician remarks: "With strumous and emaciated subjects, and where the general health is impaired, this remedy tells with peculiar efficacy. The reviving and reanimating effects of a regular daily course of this animal Oil are highly satisfactory. Its favourable action on the system is renovating; it checks progressive emaciation, restores the yielding health, rebuilds as it were, the tottering frame, and brings about a most remarkable and salutary change in all the vital functions." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half pints, pints, and quarts with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper by all chemists, druggists and store keepers. Sole Consignees, Ansar, Harford and Co. 77. Strand, London.

OFFICIAL PAPERS.

CHARITABLE DISPENSARIES.

To
H. M. KISCH Esq., C. S.,
Offg. Secy. to the Govt. of Bengal,
Financial Depart.

SIR,—The Committee of the British Indian Association have had under their consideration the Report of the Surgeon-General on the Charitable Dispensaries in Bengal for 1879 and 1880, and the Resolutions of Government thereon, and desire me to submit the following remarks and suggestions for the consideration and orders of His Honor the Lieutenant-Governor.

2. The spread of instruction in the system of Western Medicine in this country has been attended by an increasing demand for the European mode of treatment and medicine. Public-spirited men among the native community have been eager to extend the benefit of the European system of medicine to the poorer classes of their countrymen, and the Government has in a laudable spirit seconded their benevolent efforts by giving substantial grants-in-aid and by supplying European medicines and instruments free of charge.

3. The result has been a rapid multiplication of Charitable Dispensaries in the Mofussil for the administration of European medicines. In 1860 there were only 57 dispensaries in Bengal. In 1864, Sir Cecil Beadon, the then Lieutenant-Governor of Bengal, gave a great impulse to the movement by laying down a new set of rules under which the Government bound itself to defray a portion of the medical officer's pay and to accept other charges in the event of subscriptions to a certain amount being guaranteed, without any reference to the situation of the dispensary.

4. The effect of these rules was that the number of Charitable Dispensaries increased from 57 in 1860 to 135 in 1867. In 1872 the rules were again revised by Sir George Campbell and made stringent; but the impetus given in 1864 did not stop. In 1873 the number of charitable Dispensaries was 198, in 1879 it was 255. It will be thus seen that stimulated by Government, private gentlemen have come forward and helped largely in the extension of dispensary relief to the sick poor under the European system of medicine as charitable work.

5. A double responsibility, the committee submit, rests on the Government in this matter. The immediate effect of the

extension of the European system of medicine has necessarily been the supersession to a large extent of the indigenous system. Sufficient encouragement is not now held out to native *Vaid*s and *Kabiraj*s, and the study of the native system of medicine has consequently fallen into neglect. It is not practicable to stem the course of events, but if the Government by any course of action should now discourage the maintenance of the present institutions or their extension, a grievous wrong would be done to the people. The position is this—prior to the introduction of the European system of medicine the people were content with the indigenous system, but the Government has both by its educational and administrative agency encouraged the diffusion of the Western system, and having largely helped to supplant the indigenous system the Government has necessarily made the people dependent upon the former, and for it now to withhold the aid or to reduce it would, the Committee respectfully submit, involve a gross injustice to the people thereby. Then, again, the Government under its own rules having engaged to support the charitable Dispensaries under certain conditions it would be a sad disappointment to the donors if while those conditions were duly fulfilled the Government aid were withheld or diminished for reasons utterly unconnected with the conditions under which the contract between the donors and the Government was made. In many instances lands were assigned and funds invested for the performance of certain specific work, and one of the contracting parties cannot of his own accord without the consent of the other absolve himself either wholly or partially from the conditions of the contract. Neither morally nor legally can such action be justifiable.

6. This proposal to restrict the aid of Government charitable Dispensaries is based on the assumption that "it is beyond the recognized province of a Government to provide medical aid for the great body of its subjects." This was the assumption advanced by the Government of India in the correspondence in 1849 relative to the establishments of a charitable dispensary and hospital by Baboo Joykissen Mookerji, and Rajkissen Mookerji, at Otterparah. It was then urged that Government assistance had till then, with one exception, been exclusively confined to towns or in the neighbourhood of which a Government medical officer is stationed. "There are," it was remarked, "obvious objections to extending the privilege much further." As long as it is so restricted, there is a distinct line drawn, and the Government are able to discern the extreme extent to which it is possible that the state may be taxed for the purpose. This would of course cease to be the case if the privilege were once extended indiscriminately to every large town or village, the inhabitants of which might be desirous to avail themselves of it.

7. Notwithstanding the high authority which laid down the above principle, there has been a wide departure from it in the subsequent operations of Government. The Committee have not at command the correspondence which led to the adoption of the revised rules of Sir Cecil Beadon's Government—rules which have received the sanction of the Supreme Government—but it is obvious that the rules virtually set aside the principle enunciated in 1849. Nor is that principle, the Committee respectfully submit, consistent either with justice or with the advancement of public spirit among the people. They cannot understand why the Government aid should be given to charitable hospitals and dispensaries in large towns and not to those that may be established in small towns and villages. The necessities of the poor in the poorer parts of the country are manifestly greater than those in large towns, which are generally peopled by wealthy and prosperous persons who may fairly be presumed to maintain charitable institutions of their own. The Committee do not by any means say that the Government aid should be withdrawn from medical institutions in large towns, but they are of opinion that if it should, as indeed it does, recognize its obligation to large towns, it cannot consistently and justly repudiate that obligation in respect of small towns and villages. On the contrary when public spirited persons evince a desire to maintain charitable institutions in the Mofussil, it is the duty of the Government as the representative of the community in the aggregate to encourage them by giving them reasonable and substantial aid. The Committee observe that the Presidency Commissioner in his last administration report questions the necessity of maintaining charitable Dispensaries in Mofussil towns where there is competition among medical practitioners. He writes:

"Before leaving this subject I may observe that, useful as dispensaries undoubtedly are, there is not the same necessity for them that there was a few years ago. Now, in almost every town of any size in the Presidency Division there are private practitioners more or less competent, from whom advice can be taken and medicines procured. Nor is private medical enterprise confined to large towns, for there are many villages in which medical practitioners have settled and have worked up a practice for themselves in the surrounding neighbourhood. Charitable dispensaries are still of course needed for the very poor; but as a means of distributing medical aid to all classes of the community, their usefulness has been much diminished. This is a state of things that must be regarded with satisfaction, for there can be no doubt that to many is opened medical relief that they would have found it hard to obtain if they had been dependent solely on our charitable institutions."

8. The Committee need hardly point out that these arguments if valid, all should apply *pro tanto* to large towns, where there is keen competition among medical practitioners, but they do not believe that any reasonable persons would recommend the closing of such institutions in those towns on the score of the competition under notice. The charitable Dispensaries are maintained for the benefit of the poor, who cannot pay for the services of private practitioners or for medicines, and the Presidency Commissioner admits that as regards his Division they are "still of course needed for the very poor," and when such is the case the Committee do not see with what justice or consistency can charitable Dispensaries be abolished in Mofussil towns.

9. It is observable that as the spirit of the age is progressing, the ideas of Government as to its obligations to its subjects are expanding. Until the great Orissa Famine of 1866 the Government of India repudiated its obligation to maintain its famine-stricken subjects, but Lord Cranbrook, now Lord Salisbury, the then Secretary of State for India, affirmed the sacred obligation of the State to preserve the lives of its subjects suffering from famine by liberal assistance from the public exchequer, and this principle was nobly carried out by Lord Northbrook in the Behar famine of 1873-74 and

also recognized by Lord Lytton's Government, in dealing with the Famine in Madras and Bombay in 1877-78. The obligation refers to saving of life, and since it is an obligation of Government to save life from diseases which the people cannot themselves obviate, as in the case of famine, it applies *ipso facto* to saving of life from the ravages of fever epidemics as well as from persistent and widespread endemic diseases which the people unaided cannot combat. Nor does it follow that because a certain principle was laid down by Government in 1849 as to affording charitable medical relief to the people, that principle should always remain unchanged, it is not based on justice, sound policy and humanity. The appointment by Government of Sanitary Commissioners and the adoption of various measures for sanitary improvements are all based on a different principle to that of the one of 1849 to which appeal has been made.

10. According to the Government of India in 1849 "another objection to the extension of the dispensary system would be the absence of any supervision by European officers." More than thirty years have elapsed since this objection was taken, and within the last three decades vast changes have taken place in respect of intercommunication throughout the country. Railways intersect the land, roads and rivers, and canals offer great facilities for travel, and agencies have come into operation which may fully be utilized in the supervision of dispensaries. Two high medical functionaries, the Inspector General of Jails and the Sanitary Commissioner, visit throughout the year the interior of the country. Then there are Civil Surgeons of districts who may be required to make periodical tours of inspection. In the next place almost every district has been divided into sub-divisions, which are in charge of responsible officers. If all these agencies were utilized by requiring the officers on tour to inspect the dispensaries and to report on their condition and management, a flood of light would be thrown upon their internal economy, which it might confidently be hoped would not be favorable to the growth of abuses.

12. Doubtless abuses, as the Surgeon General reports, have crept into the administration of the Charitable Dispensaries under the present system. Dr. Payne, writes:

"It has been found that in some places there has been accumulation of invested money, while the poor have been unrelieved; that in others promised subscriptions have remained unpaid, and while Government has continued to support the medical officer, he has been rendering no public service worthy of mention; that subscribed funds have been devoted to the payment of servants who have been useless for any legitimate purpose, serving mainly to enable the native doctor to absent himself from his dispensary without causing complaints; that apart from irregular fictitious entries the attendance of patients has been multiplied designedly and on a regular system, in order to present a plausible tale of work; that medicines have been issued confessedly to persons who had no right to them."

13. All these abuses, the Committee submit, are entirely due to lax supervision or to the apatheticness of responsible officers. The Committee will notice them *seriatim*. Firstly there has been in some places accumulation of invested money, while the poor have been unrelieved. Now, the District Magistrate or the Sub-divisional Magistrate is generally at the head of every Dispensary Committee, and if these officers had done their duty, and if the Divisional Commissioners, who superintend their operations, had also done theirs, there would not have been unnecessary accumulation of invested capital to the denial of relief to the poor. It has not been shown that accumulations have resulted, because there was no demand for medical relief, but because energy was wanting to afford relief, and therefore the accumulations do not lead to the inference that nothing should be done to utilize the funds for which they have been invested.

14. Secondly in other places promised subscriptions have remained unpaid, while the Government has continued to support the medical officer, who has been rendering no public service worthy of mention. Here, too, the abuse would not have occurred if the district officers had done their duty. If they had reported the dispensaries in default, the Government would have doubtless taken necessary steps either to recover money or to close them, because of non-compliance with the rules. The more influential subscribers usually find themselves under specific indentures to pay for themselves and their fellow-subscribers, and no difficulty whatever would have been encountered had proper exertions been made by the officers of Government to realize the subscriptions.

15. Thirdly, the subscription funds have been divested by the payment of servants, who have been useless for any legitimate purpose serving mainly to enable the native doctor to absent himself from their dispensaries without complaints. With regard to this point the Committee can only say that the establishment in every instance is sanctioned by Government or the district officers, and if in any instance it was excessive it might have been curtailed by them. But the present Surgeon General might consider an establishment excessive, which the previous regime might have held absolutely necessary. At any rate it does not suggest the necessity or propriety of closing the dispensary.

16. And lastly fictitious returns have been made, and medicines issued to persons who had no right to them. Where such has been the case, the abuse has been due entirely to want of proper supervision. The obvious inference in such a case should be that the head of the medical department should devise proper means for the trustworthiness of the returns. The action taken, however, is the reverse of what was wanted. The Surgeon General under whose general control the dispensaries are placed should have been the first to suggest measures for the check of abuses, but he has not done so. He says that the monthly returns have been stopped, and thus the only existing check upon the medical officers in charge of dispensaries has been withdrawn. If there had been periodical inspection of the dispensaries, surely the abuses under notice would not have come into existence. If a few defaulting officers had been adequately punished, the abuse could have been easily removed.

17. But whatever the abuses, they cannot justly be held as an argument in favor of the abolition of the Charitable Dispensaries, or the reduction of their status or efficiency. Similar abuses were discovered in the management of the chief medical institutions of Calcutta, but prevention of abuses and not abolition of the institutions was considered the best cure for them. Already, the Committee notice with regret, steps have been taken to restrict the usefulness

of the Charitable Dispensaries in the Mofussil. The supply of European medicines and instruments by Government, in contravention of the rules previously laid down by it and under which dispensaries had been established, has been stopped. The result is that the dispensary funds are not sufficient for the purchase of European medicines, and the chief attraction of these institutions has consequently ceased to be in operation. No wonder, therefore, that the number of patients attending the dispensaries should fall off. A dispensary without an adequate supply of medicines ceases to be an instrument for good. But the principle adopted by Government, briefly told, is to cut off the supply of medicines to improve the dispensaries. The circumstances of the country have not yet so far advanced as to make good European medicines and instruments easily accessible in the market except at enormous prices, and without the aid of Government in this behalf, most dispensaries must suffer greatly. Again, the establishments have been considerably contracted. It may be easily imagined that one hospital assistant and one menial servant, generally a sweeper, are hardly sufficient to man a dispensary, however small, not to say that where a sweeper only is allowed as menial servant, the religious feelings of Hindus cannot but be outraged, inasmuch as according to the religious feelings of the Hindus the touch of a sweeper is pollution, and since water for compounding medicines must be brought by the sweeper, for it is not intended that the Assistant Surgeon in charge should do so, there must necessarily result a falling off in the attendance of patients. In some instances the Assistant Surgeon has been displaced by a hospital assistant, and the status of the dispensary has been lowered. None is better aware than His Honor the Lieutenant-Governor that the hospital assistant is far inferior in knowledge and skill to the Assistant Surgeon. As early as the year 1866 the state of the lower medical service, in relation to dispensary charges, attracted attention. The Inspector General of Hospitals wrote as follows:—"A native doctor left alone in a distant part of Bengal, if sickly or negligent or pecuniary, or if he proves to be ignorant, not only becomes an impediment in the way of relieving suffering humanity, but is an occasion of disgrace to the science of European medicine, and bring ill-repute on the Government who employ him." Dr. Payne in his report for 1879, after quoting the above opinion remarks: "And though it may be true that work has come to be more criticised and judged by a higher standard, and that there has been no real deterioration during the last few years, there is no reason whatever for supposing that the members of the lower service are as yet better than they were. Quite lately, as I shall presently show, there has been striking proof of improvement in the teaching of the largest school where it was chiefly needed, but it may be long before this can tell on the quality of the service. The old members are only removable by death or gross misconduct and, if vacancies occur, it seems doubtful whether the better trained class will be candidates for the small pay now offered to them. I am compelled to regard the situation as at the least very unfavorable to further extension of a system under which we present English drugs to certain classes of the people in abundance, but English treatment to very few." These facts point to the necessity of substituting the higher medical agency as much as possible, and raising the qualifications of the lower medical agency and increasing their emoluments. But the Surgeon General instead of making any such recommendations has already reduced the status of some of the existing dispensaries and displaced the Assistant Surgeons by employing Hospital Assistants in their stead. Surely this is not the right mode of remedying the evils attendant upon the employment of the lower medical agency, which the Surgeon General admits. Strange to say he holds that as a general rule the dispensary system should not be extended, as if not to extend the existing system is to mend the existing evils.

18. The object of Government in undertaking a reform of the present system of dispensary relief, the committee believe, is to place the institutions on an efficient footing, but the measures under notice far from contributing to their efficiency will manifestly tend to impair it.

19. The Committee regret to notice that both in the reports of the Surgeon General and in the Resolutions of Government the motives of the donors and subscribers have been called into question. It would be presumptuous on their part to say that when a public benefaction is given, it is but right and fair that the act should be judged by itself and not by any latent motives, which might have dictated it. The Committee cannot trust themselves to rebut charges against the hidden motives of people and doubt if they offer fair subject for a public discussion. But whatever the motives of the founders of and subscribers to charitable Dispensaries, it cannot be denied that these institutions have done much good and relieved much human sufferings. And where their utility cannot be questioned all further scrutiny into motives may be deprecated upon more grounds than one. It is possible though not very probable that in some instances the subscribers have been benefited more than the sick poor, for whose benefit the institutions have been intended, but they cannot believe that this has been the case throughout the country or in any large number of cases. They therefore take leave to doubt whether such a sweeping remark as the following is justified by fact. It is stated that "dispensaries which receive state aid on the assumption that they relieve the sick poor and which supply returns showing large numbers of patients, are found to do little more than afford medical attendance and drugs to the subscribers." Where abuses of this kind have occurred, they should be promptly checked and corrected, but the Committee appeal to His Honor the Lieutenant-Governor to consider whether a few cases of this kind justify such a wholesale condemnation. The detailed report on the dispensaries given in the Surgeon General's report does not show that whatever their other shortcomings abuses of this kind are common. Then, again, the Committee do not understand what significance is attached by Government to the words 'sick poor.' Obviously the 'Zemindar's Amlah' do not come under this category. Now these Amlah as a rule receive small pittance, and they are not generally better off than the poor middle classes of the villages in which they may reside. Surely the poorer middle class should not be deprived of charitable medicines, because they constitute a part of the middle class; it is notorious that they, who have generally fixed incomes, find it very difficult to provide for their necessities. Indeed, they are by no means better off than many an agriculturist, and it will not certainly be consistent with the object of charity if they

were excluded from the scope of charitable dispensaries, and if they should be admitted to dispensary relief, why should not the Zemindar's Amlah or the Court Amlah? Strictly speaking the Zemindar's Amlah have a better claim because the Zemindar contributes to the support of the dispensary just as Government employes have a good claim to the benefit of Government dispensaries because they are supported by Government funds. Even in the case of highly paid officials Government provides Civil Surgeons free of cost, and until lately also provided medicines without any charge. In the Presidency Hospitals and dispensaries all persons without distinction are admitted to relief on the principle perhaps that no person with any feeling of self-respect would come to a charitable institution for relief. The case is however different when the subscribers themselves wish to benefit by subscriptions. In such cases one or two persons held up to public opprobrium would be an example for the rest.

20. The Surgeon General remarks: "This leads me to believe that, subject to considerations of general policy, which regulate the relations between local Government and local charity, the aid which the State has hitherto given towards the diffusion of English medicine in Bengal, by means of dispensaries, may be gradually withdrawn." But the Lieutenant-Governor, it is stated in the Resolution of Government, "is unwilling to take any active measures to contract the system generally." His Honor remarks:—"Whenever a dispensary, classed under the old rules, is found to be serving really charitable purposes and to require assistance the existing arrangements will be maintained so long as the conditions of the rules are fulfilled. Only where this is not the case will the dispensary be closed. As regards the future, the Lieutenant-Governor considers that the principles of the Government of India's orders in 1849 should be observed. It is no longer necessary for Government to assist in the establishment of dispensaries with the view of introducing European medicine to the people. In the event of any epidemic, Government will, of course, as it has always done, take special measures of medical relief, and where a Government medical officer is stationed, arrangements will always as hitherto, be made for the relief of the sick-poor if any necessity exists. But for ordinary purposes the existing system of dispensaries is more than sufficient, and it will be recognized in the new rules that Government will not bind itself, as a matter of course, to any fixed scale of aid for the establishment of new dispensaries."

21. It is stated that "the existing arrangements will be maintained so long as the conditions of the rules are fulfilled." But unfortunately the Government itself, as shown above, has infringed some of the conditions laid down. It has already stopped the gratuitous supply of European medicines and instruments, curtailed the establishment in many instances, and also reduced the status of some dispensaries contrary to the rules under which they were established. These measures have already told on the attendance of the sick poor and reduced their number on the register of several dispensaries. As for the future the Committee will not repeat what they have observed above. If the Government recognizes its obligation to assist medical charities for the benefit of the urban population, surely it cannot consistently ignore that obligation in respect of the rural population. In the event of epidemic the Government seems to be willing to maintain special dispensaries, but it is well known that fever after the close of the rains in this country is epidemic and widely fatal, and that the necessity for medical relief at that time occurs more or less every year. Besides in many a case ordinary relief obviates the necessity of extraordinary measures, not to say that before extraordinary measures are adopted, and it is notorious how slow are local officers to move in adopting such measures, for the disease that might be raging epidemically might have done its full work. The existence of local charitable dispensaries tends to check the spread of disease and consequently of mortality, and to prevent or discourage the formation of such dispensaries is to leave a clear field for the spread of disease and death, in order that when extensive mischief has already been done Government may come forward with extraordinary relief. It is also observable that while the Government has indicated the measures to be adopted for reducing state aid to charitable Dispensaries, it has said nothing as to what steps are to be taken to secure proper supervision for the prevention of abuses.

22. It may not be out of place to enquire here whether the Government is unduly taxed by the aid it gives for the maintenance of charitable Dispensaries in the Mofussil. The following statement gives the income and expenditure of charitable Dispensaries in 1879:

INCOME.			
	Rs.	A.	P.
From Government	1,72,434	8	0
Local Municipal and other funds	98,900	0	0
Interest or Investments	32,595	9	0
Subscriptions	1,55,383	10	0
Sale Proceeds of Securities	7,600	0	0
Total	4,64,913	11	0
Opening floating Balance	1,80,685	0	0
Total	5,73,598	11	0
EXPENDITURE.			
Establishment	2,64,288	3	0
Medicines	73,833	14	0
Diet	37,441	14	0
Miscellaneous	33,142	8	0
Building or Repairs	29,717	2	0
Invested capital	14,968	8	0
Total	4,71,392	1	0
Closing Floating Balance	1,22,205	0	0
Total	5,93,597	1	0

Of the Government contribution, salaries absorbed Rs. 1,07,209, registers and forms and European medicines Rs. 50,136, and special allowances Rs. 13,444. It will be seen from the above that the cost of European medicines has been very small, while the total contribution of Government a little more than one-third. Surely it cannot reasonably be contended that the Government is not in a position to make this small contribution annually in aid of the Charitable Dispensaries in Bengal. Reckoning the population at sixty-eight millions it comes to about 48 pie per head. It is

needless for the Committee to observe that apart from the immense imperial and provincial revenue, which Bengal yields, the financial operations of this province, for the last four years show an increase of one crore of rupees, and it cannot be a strain upon the Bengal Exchequer to pay a lakh and three quarters per mensem in aid for the maintenance of the charitable institutions for the relief of the sick poor throughout the country. Economy is certainly a good and laudable object, but retrenchment in the direction under notice means opposition to the benevolent instincts of the well-to-do classes for the relief of suffering humanity.

23. The principle upon which the classification of dispensaries in Bengal had hitherto been based appears from the following extracts from the Medical Dispensary rules of 1872:

"Dispensaries and small charitable hospitals will be divided into three classes, class I will include such as are virtually private and independent of Government aid. The Government, will, however, if the subscribers desire it, provide medical inspection and supervision for such institutions and give conditions: The Government will aid dispensaries European medicines at cost price on the following conditions: The Government dispensaries of the 2nd class by granting medicines and instruments free of cost, as well as the requisite registers and forms. class III. Grade II. will include all dispensaries whose guaranteed local income amounts to not less than Rs. 120. To these an Assistant Surgeon will be appointed by the Surgeon General of Bengal, who draws not less than Rs. 120 per mensem; half of which minimum salary or Rs. 60 monthly, must be contributed from the Dispensary funds. Class III, Grade II, includes all dispensaries where guaranteed local income amounts to not less than Rs. 60 and not above Rs. 120 a month. To these a Civil Hospital Assistant is appointed by the Surgeon General of Bengal who draws not less than Rs. 50 per mensem, half of which minimum, or Rs. 25 monthly, must be contributed by the Dispensary Funds. Class III, Grade III, includes all dispensaries whose guaranteed local income is not less than Rs. 40 and not above Rs. 60 per mensem. To such dispensaries a Civil Hospital Assistant will be appointed by the Surgeon General of Bengal, who will draw not less than Rs. 30 per mensem, and half of this minimum or Rs. 15 monthly must be contributed by the Dispensary Funds. At all sub-divisions where there is no regular Dispensary but where a sum of not less than Rs. 15 can be raised by local subscriptions for providing the necessary establishment and purchasing bazar medicine and other articles, the Civil Hospital Assistant of the sub-division will be required to afford medical aid to all poor people who may apply for relief. Rs. 10 per mensem will be allowed by Government to the Civil Hospital Assistant as remuneration for the extra duties imposed on him."

These rules are fair enough, and by no means throw an undue burden upon the general revenues. If these rules were duly enforced, the Committee believe that the object aimed at by government by enacting them would be attained.

17. It may not be without interest to compare the working of the Charitable Dispensaries in the other provinces with those in Bengal. The Committee have not necessary materials for a thorough comparison, but they will confine their view to the North Western Provinces, the charitable dispensaries in which as in Bengal are partly supported by private endowments and subscriptions and partly by Government. In the North Western Province in 1879 the number of charitable dispensaries of all classes was 201 and in 1880, 204 whereas in Bengal in 1879 the total number was 255 and in 1880, 251. The following comparative statement shows the income of the dispensaries in the two provinces for 1879 and 1880:—

N. W. P. AND OUDH.							
Government contribution.	Invested capital.	Interest.	Local fund.	Municipal fund.	European subscription.	Native subscription.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1879 210,356	893,400	41,807	57,086	31,842	13,974	39,814	
1880 203,668	903,400	27,687	35,828	39,661	14,257	49,945	

BENGAL.							
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1879 172,434	650,231	32,594	56,213	40,686	24,398	130,985	
1880	Statement not given in the official report for 1880						

It will be seen from the above that compared with the total receipts private contributions including subscriptions and interest on investment in the United Provinces of North Western Provinces and Oudh amounted in 1879 to 24.2 per cent and in 1880 to 24.4 per cent and government contributions in 1879 to 53.2 per cent and in 1880 to 55.5 per cent, while in Bengal private contributions calculated in the same way amounted in 1879 to 33.9 per cent. The omission of the figures from the Bengal report for 1880 compels the Committee to drop the comparison for that year. On the other hand the private contributions including interest on investments in the United Provinces of North Western Provinces and Oudh amounted in 1879 to Rs. 95,595 and in 1880 to Rs. 91,789, while the same in Bengal in 1879 amounted to Rs. 187,977 showing an excess of Rs. 92,382. The following is a comparative statement of expenditure

BENGAL.							
No. of dispensaries.	Total cost.	Average cost of each dispensary.	Costs to Government.	Cost to Local Municipal Funds.	Cost to private contributors including interest.		
1879 255	451,392	1770	676	379	737		
1880	Not given in the official report						

N. W. P. AND OUDH.					
1879	201	397,213	1976	1046	442
1880	204	366,036	1714	1040	370

An examination of the above figures shows that the Bengal dispensaries are much more economically managed than the same institutions in the United Provinces of North-Western Provinces and Oudh, and that while the total cost of each dispensary in Bengal in 1879 was Rs. 1770, the cost to Government was Rs. 676, the cost to local and municipal funds for the same year Rs. 379, and to private subscribers Rs. 737. The total cost of each dispensary in the North-Western Provinces and Oudh was in 1879 Rs. 1976 and in 1880 Rs. 1794 respectively, the cost to Government in 1879, Rs. 1046 and in 1880 Rs. 1040 respectively, to local and municipal funds in 1879 Rs. 442 and in 1880 Rs. 370 respectively, and the cost to private subscribers in 1879, Rs. 476 and in 1880, Rs. 449. The

cost of maintenance of dispensaries is thus much greater in the North-Western Provinces and Oudh than in Bengal.

18. In conclusion the Committee repeat that whatever the abuses in the present system of dispensary relief they ought to be corrected, and that it is necessary to enforce proper supervision in order to correct them. But it would be a retrograde policy and detrimental to the interests of humanity, if, because abuses have crept into the administration of dispensary relief, "the aid" as the Surgeon General recommends, "which the State had hitherto given towards the diffusion of English medicine in Bengal, by means of dispensaries may be gradually withdrawn." It is observable that compared with the area of the Bengal Provinces, the number of charitable dispensaries in the Mofussil is, indeed, exceedingly limited. In Bengal, Behar and Orissa there are 47 district towns or sub-stations and 130 sub-divisional stations, total—177 (vide statistical return C, Bengal Administration Report for 1879-80) while the aggregate number of dispensaries throughout these provinces in 1880 was 251, which after giving one dispensary for each station leaves only 74 to fever numerous centres of population throughout the country. It cannot therefore be consistent with good policy or humanity to restrict or reduce the growth of charitable medical relief in the country.

Since the above was written the Committee have seen the revised rules for the management of charitable hospitals and dispensaries. These rules differ materially for those of 1872. They do not lay down any fixed principle on which Government aid is to be given to Charitable Dispensaries. First class dispensaries will be those which may be independent of Government aid in any form, but the amount of Government contribution may be determined and changed from time to time by Government. On receipt of an application the Government will determine whether the dispensary shall be established or its status be changed, and may reject, accept, or modify the conditions proposed. Government reserves its right to withdraw its sanction and support in the event of a dispensary not calculated to serve adequately the purposes of a public charity, or its continuance appearing otherwise desirable. Thus every thing is left indefinite, and this state of uncertainty, the Committee fear, will check private charity. If the conditions on which Government aid is to be given, continued, or withdrawn were specifically mentioned in the rules the public could know precisely how to act and apply for Government aid in the establishment of a charitable dispensary. There are also one or two minor points in the revised Rules which are deserving of attention. In rule 1. for first class dispensaries it is stated that the proprietors or managers will appoint their own medical officer subject to certain conditions one of which is that he shall not be disqualified by age. It is not clear whether by age is meant the regulation of 25 years or old age. If the former, the field of selection will be limited, for experienced men of more than 25 years cannot then be appointed under this rule. Then Rule 2. for second class dispensaries says that in the event of the medical officer of a dispensary of this class becoming entitled on promotion to increased pay, the dispensary funds will, so long as the medical officer remains attached to the institution, pay the same proportion of the increased salary that they paid of the lower salary. This condition will, the Committee fear, hamper the resources of the dispensaries. If the funds of a dispensary should not admit of its bearing its share of the increased salary, managers of the dispensary should be all owed the option of employing an officer on a lower salary. But the most serious objection which the Committee have to urge against the new rules is the spirit of extreme centralization and almost entire exclusion of out side co-operation in the management of the dispensaries. The policy of Government has hitherto been the liberal one of encouraging the people to help themselves to co-operation with each other for mutual and public benefit, to manage their local village affairs as well as they can under Government control and help. The new rules entirely set this aside. All real power is under them centred in the hand of the Surgeon General and local Committees are reduced to mere nullities except for the purpose of contributing funds. In fact though not in so many words the voluntary subscriptions are to be reckoned as taxes and the subscribers as volunteer tax-collectors. This is totally opposed to the principle which the Government has hitherto acted upon and prejudicial to the well-being and advancement of the native community. It is possible that the Surgeon General will disburse the funds more satisfactorily and systematically than the local committees, but as a matter of sound policy it is better that the people should work indifferently under Government supervision than that they should be entirely excluded from some participation in their local officers by unsympathetic Government officers. The Committee solicit that His Honor will be pleased to take the above remarks into consideration.

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The profit and loss account shows a total profit for the year, of £269,608 which is disposed as follows: a dividend of 40s. per share to the shareholders, together with a cash bonus of 25s. per share; a special bonus as on several previous occasions of 25s. per share, to meet calls of a like amount now made; £50,000 placed to reserve and the balance carried to credit of profit and loss account.

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